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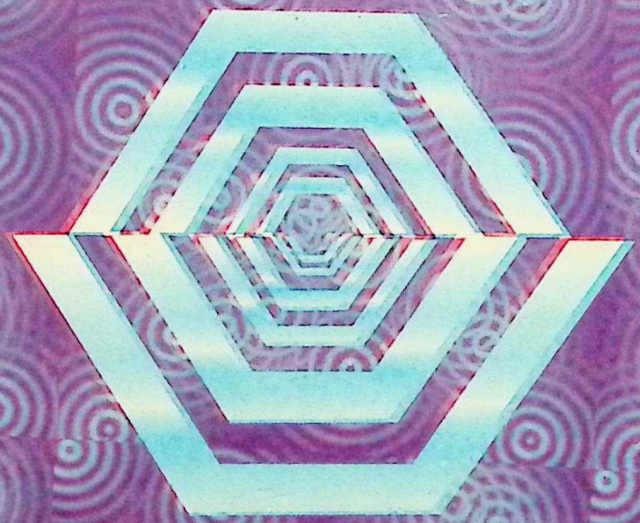
CHOWKHAMBA SANSKRIT STUDIES VOL. CXXI

KĀKACAṆḌĪŚVARAKALPATANTRA

Text with English Translation



By :
Dr. Gyanendra Pandey

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CHOWKHAMBA SANSKRIT STUDIES
VOL. CXXI

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KĀKACAṆḌĪŚVARAKALPATANTRA

Text with English Translation

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PROLOGUE

The work on tantra entitled `Kākacaṇḍīśvarakalpatantram' comprises 51 kalpas which are presented in indivitual chapters or sections in monographic form. Most of the kalpas are based on a particular substance of drug (ouṣadhi) and it (representing or leading drug) associates other drugs, material or articles (in process) within scope or range of performance, technique and utility, in different forms and modes. As regards the major drugs denoting title or name of kalpa, they are predominantly belonging to plants or vegetable orgin (pādapa or vanaspati) and these cover various name of plant drugs (obtained from medicinal plants or botanical sources) coming under pādapouṣadhis or vanouṣadhis, which are of important and commonly known in Indian medical science. For the instance, meny title names of drugs are mainly included such as aparājitā, aśvagandhā, aṅkola, śālmalī, indravāruṇī, nirguṇḍī, bhṛṅgarāja, triphalā, muṇḍī,citraka, āmalakī, vākucī, nimba, kaṭutumbi, devadālī, eraṇḍa etc. Sevral other names of specific drugs appear as kalpa- titles which mainly include māhānīlā, sahadevī, kākajaṅghā, īśvari, kaṭurohiṇī, rudanti, śrīphala, vajradantī etc. Some drugs are of specific kind such as nāgadamanī, uccaṭā, lakṣmaṇā, brahmavṛkṣa, śvetapalāśa, kṛṣṇaharīdrā, tṛṇajyoti, brahmadaṇḍī, śvetaguñjā, śvetā,

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bhūkadamba, vajravallī etc. A few names of kalpa appear to be rare like uccaṭā, kṣiprā, tṛṇajyotiṣkalpa etc. Apart from dominent group of drug plants, some kalpas are based on non-plant origins i.e. mineral and animal sources etc. which may include mainly, gandhaka, maṇḍūka, śailodaka udaka etc. In general `the treatise insight' sketch indicatively covers vistas, horizons and facts which are relevantly interrelated and in interfaced delineation of zones of purposes and objects intended variously. In this way, wideranging as well as multidimensional (involving multitiers process material and techniques) base, scope and aims may also lead to pave vast and interdisciplinary avenues for exhaustive, appropriate and paramount studies visualizing vital interaction between tradition and science.

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TREATISE INSIGHT

तन्त्रान्वीक्षा

[VISTAS, DIMENSIONS, PERSPECTIVES AND MAGNITUDES]

* INDEPTH STUDY OF TREATISE
* OBSERVATIONS OF KALPAS
* MYSTICISM
* ALCHEMY AND CHEMISTRY
* PHARMACEUTICS
* DRUGS FORMULAE
* DRUG-MATERIAL PROCUREMENT
* FIELD COLLECTION
* OCCURRENCE- HABITAT
* BOTANY, ZOOLOGY AND ECOLOGY
* GEOLOGY AND HYDROLOGY
* PHARMACOGNOSY
* PHARMACOLOGY
* DIVINE PLANTS
* DEPLETED PLANTS
* METALLIC DRUGS
* ANIMAL DRUGS
* FOOD AND DIETETICS
* RASAŚĀSTRA
* DRUG ADMINISTRATION
* POSOLOGY

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* VEHICLES-ADJUVANTS
* DISEASES
* EFFICACY
* DRUG ATTRIBUTES
* RASAYANA-REJUVENATION
* VĀJĪKARAṆA- APHRODISIAC
* SENILE DISEASES
* GYAENECOLOGY
* PAEDIATRICS
* PSYCHOTH ERAPEUTICS
* PSYCHIATRY
* DEMNOLOGY- BHŪTAVIDYĀ
* MAGICO- RELIGIOUS CULT
* TĀNTRIKA CULT
* MĀNTRIKA CULT
* RITUALS
* ASTROLOGY- ASTRONOMY
* RELIGION
* DEVOTION
* PERFECTION
* MEDITATION
* MATERIALISTIC AND NON- MATERIALISTIC
* SPIRITUALITY
* MIRACLES
* EXTRAORDINARY EFFECTS
* SECRET TECHNIQUES

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* HIDDEN KNOWLEDGE
* HYPNOTISM
* VAŚĪKARAṆA
* ABHIMANTRAṆA
* ANCIENT WISDOM
* CONTEMPORARY TANTRAS
* HISTORICITY
* SAIVITE CULT
* EMPIRICAL BASE
* RATIONALE BASE
* REVALIDATION
* BUDDHIST PHILOSOPHY
* TOXICOLOGY
* HERBAL DRUGS
* HERBOMINERALS
* CONVENTIONALS
* RARE UTILITY
* LESSER KNOWN QUALITIES
* CORELATION WITH MEDICINE
* NON-MEDICAL UTILITY
* PECULIAR CLAIMS
* NEWER REMEDIES
* ANTI-DISEASE EFFECT
* DRUGS IDENTIFICATION
* CONTROVERSIAL DRUGS

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* HAṬHAYOGA
* YOGAVIDYĀ
* SIDDHI VIDYĀ
* AGNIVIDYĀ
* RASAVIDYĀ
* IMMORTALITY
* KHECARATVA- KHECARĪ VIDYĀ
* AERONAUTICS- SPACE SCIENCE
* DIVINE POWERS
* INVOCATIVE INNOVATIONS
* ŚIVAŚĀYUJYA
* GODS AND GODESSES
* YAKṢA-KINNARA-GANDHARVA
* DRUGS DYNAMISM
* ENERGY MEDICINE
* SCIENCE AND TECHNOLOGY
* TRADITIONAL WISDOM
* GLOBAL IMPACT
* UNIQUE APPROACH
* DISTINGUISHING INPUTS
* PRESENT RELEVANCE
* MEASURMENT AND WEIGHT
* CLASSICAL FUNDAMENTALS
* TECHNICAL TERMINOLOGY
* GLOSSARY OF CLASSICAL TERMINOLOGY.

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KĀKACAṆḌĪŚVARAKALPATANTRA

काकचण्डीश्वरकल्पतन्त्रम्

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काकचण्डीश्वरकल्पतन्त्रम्

KĀKACAṆḌĪŚVARAKALPATANTRAM

अपराजिताकल्पः

APARĀJITĀKALPAḤ

ओषधी कथिता पूर्वं ब्रह्मणा तु महात्मना ।
अपराजिता च लोकेऽस्मिन् विख्याता गिरिकर्णिका ।।1।।

Aparājitā which is reknowned in the world in the name of girikarṇikā earlier expounded by the Brahmā. Girikarṇikā what is presently known is actually aparājitā that is earlier (or in the beginning and creation of universe) aparājitā by Lord Brahmā.

Aparājitā initially expounded by Brahmā is later reknowned as girikarṇikā.

पुष्ये समुद्धृता सम्यग् हस्ते चोद्धृत्य वा पुनः ।
सूर्याचन्द्रमसोर्ग्रासे मूलमुत्पाट्य यत्नतः ।।2।।

The root of aparājitā (girikarṇikā)should be uprooted (digged out) with care and effort in puṣya or hasta nakṣatra (constellation) as well as sun and moon eclipses (grāsa-grahaṇa).

पुष्पकाले च पुष्पाणि मूलान्यादाय बुद्धिमान् ।
कृष्णाष्टमीचतुर्दश्योः महादेवस्य सन्निधौ ।।3।।

Wise person should procure flowers (while plant blooms) during flowering time and the root may be collected, at other time. Then, he should begin process before the Lord Mahādeva Śiva on āṣṭamī (8th day) or caturdaśī (14th day of month) of kṛṣṇapakṣa (fortnight of decreasing moon or black half of month).

शुक्लवासाः शुचिर्भूत्वा कषायपरिवर्जितः ।
ततो वटिं च कृत्वा तां छायाशुष्कां च कारयेत् ।।4।।

Person with sanctity (purified, cleaned and sacredness),

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bearing pure white clothes (without saffron coloured clothes), should prepare pills of drug and get them dried under shade.

ललाटे तिलकं कृत्वा यं यं पश्यति मानवः ।
दृष्टमात्रेण दुष्टोऽपि कुर्यादाज्ञां स्वदासवत् ।।5।।

When the person puts tilaka on his forehead and merely sights anyone, even a bad or cruel person, that person resultly will obey his orders (by becoming obedient) like a slave or servant.

सङ्ग्रामे शत्रुसङ्घातेऽकाण्डेऽवार्येऽप्यनुत्तमे ।
मोहयेत् परसैन्यानि मुखसंस्थे महौषधे ।।6।।

By only keeping this great medicine, enemy army gets hypnotised (by moha) during the battle occasion of war- and unconquerable strong enemy conglomeration.

अङ्स्योद्वर्तनं कृत्वा स्वयोन्यां वापि लेपयेत् ।
भूयांसस्तेन जीवन्ति यावज्जीवं न संशयः।।7।।

All the persons live long, without any doubt, by pasting and rubbing (udvartana) or pasting over yoni.

ॐ अमृते अमृतप्रभे सर्वसिद्धेश्वरि असितप्रभे स्वाहा-इति
मन्त्रणे सप्तधाभिमन्त्रितं कृत्वा यथोक्तमुपयोजयेत्।।8।।

This drug should be used after seven times chanting (abhimantritam) of hymns (mantra) given above (in text).

Mantra : Om amṛte amṛtaprabhe sarvasiddheśwari asitaprabhe svāhā.

+++

उच्चटाकल्पः

UCCAṬĀKALPAḤ

रसायनं प्रवक्ष्यामि यत्सुरैरपि दुर्लभम् ।
उच्चटेत्योषधी काचिज्जायते पृथिवीतले ।।1।।

The rasāyana which is rare to even to the gods is being

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explained (in discourse); it is known as uccaṭā which occurs in the lands (pṛthvīloka). Some drug (uccaṭā) is known and grown in land.

वर्तुलं पर्णमस्यातश्च रूपमेवं प्रदृश्यते ।
एकनाला भवेत् सा तु वर्णेनाकृष्णनीलिका ।।2।।

Its feature is observed : leaves (vartula parṇa) are round-shaped, stalk (nāla) and slightly black or blackish or blue in colour.

तस्याः पुष्पं भवेद् भुग्नं शुकतुण्डसमप्रभम् ।
कन्दं कूर्मप्रतीकाशं तस्या लक्षणमीदृशम् ।।3।।

Its characteristics are : flowers compressed at topend (bhugna) and red in colour and shap just like parrot beak (śukatuṇḍa).

उपर्यारुह्य तस्या अप्यन्तरिक्षं निरीक्षयेत् ।
देवयक्षगणाः सर्वे दृश्यन्ते नात्र संशयः ।।4।।

By sitting on it, any invisible object or space (antarikṣa) may be viewed (telescopically with divine power) where all the gods, yakṣaganaḥ and similer others (gaṇa in antarikṣa) in space are glimpsed without any doubt.

रसश्च द्रवते देवि मधुरश्च विशेषतः ।
सादृश्यं सर्वलोहानां सकृल्लेपेन याति सः ।।5।।

It secretes specially sweet juice and all becomes like iron by merely it is pasted once.

काञ्चनं कुरुते दिव्यं क्षिप्रं चैव च वह्निना ।
मज्जयित्वाङ्गुलिं तत्र लिहेत् तं तु सकृत् पुमान् ।।6।।

It becomes or turns (converted) into divine gold (divya kāñcana) by contact with fire. Man should take (lick) it (praśana) taste once by dipping finger (in the juice).

विमानानि च सर्वाणि तत्र पत्रस्थिता नराः ।
पश्यन्ति नात्र सन्देह ओषध्यास्तु प्रभावतः ।।7।।

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By divine effect of drug, man sights all space crafts (vimāna) or aeronautical or flying objects, in sky while sitting on it, without any doubt.

प्रद्युम्नसदृशं रूपं नागायुतपराक्रमः ।
कान्त्या चन्द्रसमः प्राज्ञो वेगेन पवनोपमः ।।8।।

Wise person acquires, by effect of this drug, appearance or look like pradyumna, strength or capability like ten thousands elephants, lustre like moon and velocity like air.

मेधावी सर्वशास्त्रज्ञो बलीपलितवर्जितः ।
मार्कण्ड इव दीर्घायुः सत्यं सौभाग्यवान् भवेत् ।।9।।

Person becomes wellversed in all the scriptures (sarvaśāstrajña), devoid of wrinkles and greying of hairs (balipalitavarjitaḥ), long- lived like sage (ṛṣi) mārkaṇḍeya and fortunate or lucky (soubhāgyaśāli); this is fact and truth (satya).

अथ वै पत्रपुष्पाणि फलमूलं तथैव च ।
सूक्ष्मचूर्णं प्रकुर्वीत प्रतिवारं च दापयेत् ।।10।।

The fine powder of flowers, fruits and roots, and it should be prepared powder on every occasion by grinding or piercing.

छेदे दाहे कर्षणे च हेमीभवति निश्चितम् ।
शूलपत्राणि लेपेन वेधयेन्नात्र संशयः ।।11।।

It becomes gold definetely by chedana (piercing or grinding); dāhana (firing or flaming) and vilekhana (scraping). Its merely paste perforates (bhedana), it has no doubt.

काञ्चनं कुरुते दिव्यं त्रिभिर्दोषैर्विवर्जितम् ।
अथैतदोषधिस्थानं कथयामि समासतः ।।12।।

It becomes divine gold free from all the three impurities or disqualities. Now the habitat or place of occurrence of this plant will be revealed in brief.

कुबेरनगरे रम्ये शङ्खतीर्थे तथैव च ।

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हिमालये गिरौ रम्ये तथा जालन्धरे गिरौ ।।13।।

It occurs in kuberanagar of Alakāpuri, śaṅkhatirtha in the Himalayan mountain and on Jālandhara mountain.

सव्ये विन्ध्ये महानागे नरनारायणाचले ।
चन्द्रकान्तगिरौ चापि हेमपुष्टे च सुस्थले ।।14।।

It occurs in vindhya great mountain, nara nārāyaṇa mountain, candrakānta mountain, and hemapuṣṭa, a sacred place.

एषु स्थानेषु विज्ञेया ह्योषधी सुरपूजिता ।
विजया नाम विख्यात्रा त्रिषु लोकेषु सुन्दरी ।।15।।

This drug is worshipped by the gods, famous as vijaya throughout all the three lokas triloka; it is beautiful or charming drug growing in the places indicated above.

आयुष्यं साधकेन्द्रस्य ददाति सुरपूजिता ।
कान्तजीर्णं रसं कृत्वा हेमजीर्णं तया युतम् ।।16।।

The drug is worshipped by the gods and respected by sādhaka śiromaṇi and it promotes longevity. Uccaṭā makes jīrṇarasa to kāntalauha and hemajīrṇa (after making jīrṇarasa of kāntalauha, it is made or converted hemajīrṇa by uccaṭa.)

उच्चटाया रसं दत्त्वा रसकर्षं विमर्दयेत् ।
पिबेत् मधुघृतैर्युक्तं निद्रा भवति तत्क्षाणत् ।।17।।

Mercury is triturated by impregnating it (one karṣa rasa or pārada) with juice of uccaṭa. It is taken with honey and ghee; it promptly induces sleep.

उपयुक्ते ततश्चूर्णे तद्योगाच्च जगत्यसौ ।
मासैकेनैव देवेशि संशयान् सर्वतस्त्यजेत्।।18।।

The devotee (sādhāka) becomes devoid of all suspicions by this powder (pārada plus uccaṭarasa) when it is used for one month.

स्वयं निगृह्यते सिद्धिः सूर्यतेजस्समप्रभः।

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त्रासयेच्च जगत्सर्वं सयक्षोरगराक्षसम् ।।19।।

He is accepted by siddhi (perfection) itself (or he attaims perfection or siddhi); and he is possessing refulgance like sun frustrates and terrorise (make torture) whole world with yakṣa, uraga and rākṣasa (demons).

अमरानपि निर्जित्य बलेन कुलिशाधिपः ।
हत्वा विद्याधरान् सर्वान् ये चान्ये जयकाङ्क्षिणः ।।20।।

Having won over all the gods, he is capable (strengthful) like vajrādhipati Indra and he destroys all the vidyādhara and others aspiring victory.

स्वयमेव भवेदिन्द्रः कल्पस्यास्य प्रभावतः ।

What is more about divine effect of this kalpa (uccaṭa kalpa), the devotee (user) becomes Indra himself by its effect.

अथवा सेटकं सूनाच्चतुर्थोंशं निधाय च ।।21।।
उच्चटाया रसं दत्त्वा मर्दयेत् पाणिमध्यतः ।
मर्दिते रवितापेन रसो दिव्यौषधीबलात् ।।22।।
भिनत्ति सर्वलोहांश्च लक्षांशेन वरानने ।
अथवा तां क्षिपेद्वक्त्रे सोऽदृश्यो भवति क्षणात्।।23।।
व्रजेच्च किन्नरं लोकं तत्रादौ जायते नृपः ।

Seṭaka, quarter to mercury, should be rubbed (or triurated) after impregnated with expressed juice of uccaṭa, by keeping medicine (material) between both palms (in lapping position). Then the medicine may be re-triturated with effect of sun light and heat. It perforates (bhinatti) all irons by its superb power (lakṣāṅśa). In case he keeps it in mouth, he will disappear in moments and he goes to Kinnara loka and becomes their king first of all.

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नागदमनीकल्पः
NĀGADAMANĪKALPAḤ

नागस्य दमनी नाम्ना विख्याता भुवनत्रये।
लक्षणं तस्य वक्ष्यामि भद्रे गोत्रेशसुन्दरि ।।1।।

Nāgadamanī is prominent drug in all the three world or triloka (bhuvanatraya). I (Lord Śiva) am describing its features, O! affectionate daughter of Himalaya (parvata nandini).

कृष्णनाला भवेत् सा तु पत्रं ताम्बूलसन्निभम् ।
पीतपुष्पा भवेदेवं लक्षणैर्लक्षयेन्नरः ।।2।।

It stalk is of black colour, leaf is similar to betal leaf and flower is of yellow colour- one should recognise it with these characteristics.

नागानां दमनी यस्मान्नागदमनीति विश्रुता ।
माङ्गल्यं च पवित्रं च श्रियं चापि धृतिं स्मृतिम् ।।3।।
विद्यां कीर्तिं च मेधां च त्रैलोक्ये च श्रुतिस्मृतीः ।
उपबृंहयति क्षिप्रं सहस्रायुर्भवेन्नरः ।।4।।

Because it destroys (damana) the snakes (nāga), hence it known as nāgadamanī. It is auspicious and sacred in three worlds (triloka); it promptly promotes (upabṛṇhayati) śrī (laksmī) dhṛti (power of retention), smṛti (memory), vidyā (knowledge), kirtti (fame), medhā (intellect), śruti-smṛti (memory by hearing); and the person lives for one thousand years (sahasrāyu).

दारिद्र्यं नाशयेदाशु सौभाग्यं कुरुते सदा।
शान्तिदा पुष्टिदा चैव सर्वकर्मक्करी शुभा ।।5।।

It prevents dāridrya; it always bestows good fortune (saubhāgya) it provides or effects peace (śānti), it gives nourishment (puṣṭi) and it does all kinds of acts and it is śubha (favourable and benefecial).

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रणे राजकुले द्यूते व्यवहारे पराजिते ।
ओषधिं श्रवणे कण्ठे हस्ते शिरसि धारयेत् ।।6।।

One should keep this drug-in different forms and ways-on head and in hand, ear and neck-throot (kaṇṭha) while in war, battle field, kingdom (or administration) royal place, gambling, dealing or social behaviour and defeat.

बाहुभ्यां मुद्रिके वापि कट्यां वा धारयेच्छुभाम् ।
वशीकरोति सर्वांश्च रतिपुष्टिविवर्धनी ।।7।।

This drugs overpowers and hypnotise (waśikaraṇa)-by its capturing effect-to all, when it is worm on both arms, in ring, ear (ear-ring), it promotes body (puṣṭi) and stimulates sex (rati).

मृत्यूनां विद्धि शमनी यत्र तिष्ठति सा गृहे ।
नाग्निप्रवेशं तस्यैव जलधौ च महाहवे ।।8।।
व्याघ्रराक्षससिंहेषु विवादे शत्रुसङ्कटे ।
न भयं विद्यते तस्य यस्य कण्ठे सदीश्वरी ।।9।।

The drug counters death wherever it remains present in house. One devoids of fear (bhaya-nirbhaya) when the drug-just like god-is kept at entry in fire, and attack by enemy.

शङ्खचक्रासिवर्धेण नागपाशविमोक्षणे ।
शूलधारास्तवापीयं मोक्षयेदीश्वरी धृता।।10।।

O Bhagvati! this drug (nāgadamanī; sets free like śūladhāra, in from nāgapāśa and śaṅkha, cakra, asi and vardhra (hasti vandhana rajju-rope for tying up elephants).

ईश्वरी हरते क्षिप्रं विषं स्थावरजङ्गमम् ।
विषाण्युपविषाण्येवं दृष्ट्वा नश्यन्ति तत्क्षणात्।।11।

The drug having status of the god (iśvarasvarupa-Īśvari) fastly counters both type of poisons sthāvara and jāṅgama (poisons from plant, mineral and animal origins); similarly others-poisons-viṣa and upaviṣa-are detoxicated instantaneously even merely by sight.

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दोषं सा वाश्चिर्चकं सार्पं मोचयेद्विषमुत्तमम् ।
अपचीगण्डमालादिपिडकादिव्रणेषु च ।।12।।
रोहिण्यां चैव न भयं यस्य कण्ठे सदीश्वरी ।
एतान्यन्यानि ऋषयो ज्ञात्वाऽऽसन् निर्भया विषात् ।।13।।

It (nāgadamanī) relieves poisonous effect of scorpion sting and eliminates snake venom. One does not worry from apaci, gaṇḍamāla etc. and piḍikā (boils), ulcer, wound etc. and rohiṇi whe this drug is wore in neck. The sages and saints (ṛṣi) remained free from fear of poison by recognition of nāgadamanī and similar other efective drugs.

वातगुल्मोदरं हत्वा हृद्रोगं च विनाशयेत् ।
भक्षयेद्वर्षमेकं च घृतेन मधुना सह ।।14।।

This drug alleviates hṛdroga (cardiac ailment), by curing vātagulmodara (abdominal diseases caused by vāta). The drug should be taken for thoughout one year with ghṛta (ghee) and madhu (honey).

सर्वरोगविनिर्मुक्तो बलीपलितवर्जितः ।
जीवेद्वर्षसहस्रं तु महातेजा महाबलः ।।15।।

One remains free from all kinds of diseases (sarvaroga), devoids from wrinkles (bali) and grey hairs (palita), he becomes greatly lustureful (mahāteja) and strengthful (mahābala) and lives a life of thousand years.

पञ्चवर्षप्रयोगेण लक्षायुर्जायते नरः ।
नवनागबलो भूत्वा मृत्युमात्मेच्छया जयेत् ।।16।।
सर्वव्याधिविनिर्मुक्तः सर्वकर्मविवर्जितः ।

By constantly using for five years, man may attain life of one lac years (lakṣāyu); he attains capability (bodily strength) just equal to young elephant (navanāgabala) and he can get power of icchāmṛtyu (dying at his own wish). Thus, he devoids of all the diseases and all actions, by living for one lac years.

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मधुना सह संयुक्तं लिङ्गे लेपं तु कारयेत् ।।17।।
अवश्यं सा भवेद्वश्या यावद्यौवनसंयुता।
घृतेन सह संयुक्तं बन्ध्यात्वं नश्यति ध्रुवम् ।।18।।

The drug mixed with honey is pasted over penis and it attracts and sexually satisfies young lady definitely. If the drug mixed with ghṛta (ghee) is pasted in vagina, the sterlity of woman is eliminated instantaneously.

नागश्चाभ्रकसूतौ च ग्राह्यं गृह्णन्ति तत्क्षणात् ।
मर्दितो विधिवत्सूतः सर्वलोहान् भिनत्ति च ।।19।।

It takes (gṛhṇanti) or accepts (in processing) nāga (lead), abhraka (mica) and mercury (pārada). The mercury triturated with this drug properly makes `bhedana' of all types of iron (sarvalohān bhinatti).

नागवङ्गौ समौ कृत्वा तत्समं सूतकं क्षिपेत् ।
शनैर्यावद् ग्रसेयुस्ते नागिन्याः स्वरसेन तु ।।20।।
मर्दयेद्रसमध्ये तु तावद् भ्रमरसंनिभम् ।
ततस्तत्षोडशांशं तु दीप्यं काञ्चनवर्णकम् ।।21।।
पुनर्नवारसेनैव लवणेन तु दापयेत् ।
अथ तत् सप्तरात्रेण चाभ्रकं ग्रासयेत् पुनः ।।22।।

Nāga (lead) and vaṅga (tin) are obtained in equal quantity and pārada (mercury), equal to both (nāga and vaṅga), should be mixed and they become fastly active to `grāsa' (just like assimilation or swallowing), meantine juice of nāgadamanī plant is added (as bhāvanā or impregnation); and this mixture-material is triturated (mardayeta) till it becomes like `bhramara' (in colour). Then its sixteenth part-bright and golden coloured-should be added with juice of punarnavā for `chedana' process. Thus, it is again able to accept (grāsa) abhraka within the period of seven nights (saptarātreṇa).

शिरस्स्फोटिरसेनैवमपामार्गरसेन च ।

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निर्गुण्ड्याः स्वरसो ग्राह्यः स्नुहीक्षीरं तथैव च।।23।।
तक्रेण लवणं चैव यथेष्टं मर्दयेत् पुनः।
ईश्वरीरससंयुक्तमभ्रकं ग्रासयेत् पुनः।।24।।

The juice of the plants sirasphoṭi and apāmārga are added for process of `chedana'. Then, the juice of nirguṇḍī and latex of snuhī are mixed, takra and lavaṇa are added (one by one) during trituration (mardana) process, consequently (in this manner), abhraka (mica) took `grāsa' by adding juice of Īśvari (nāgadamanī).

ईश्वरीरहितं देवि न किञ्चित् कर्म सिध्यति।
न हि कान्ताभ्रकादीनि न च नागरसावपि।।25।।
रसवत्त्वं प्रयान्त्यत्र न च सिद्ध्यन्ति साधकाः।

O goddess (devī)! no action (karma) achieves perfection (siddhi) without Iśvarī (nāgadamanī). Even kānta, abhraka itc., nāga and rasa (pārada) do not attain `rasavattva' and similarly the devotees do not attain perfection (siddhi), without this drug (īśvari or nāgadamanī).

पारदः षड्बलो ग्राह्यश्चाभ्रकात् षड्बलं तथा।।26।।
नागिन्याश्च रसो ग्राह्यो ह्यजामूत्रेण मर्दयेत्।
क्वाथयेद्वह्निना प्राज्ञः खल्वे पिंष्यादनन्तरम्।।27।।

Mercury six times (ṣaḍaguṇa pārada) and abhraka six times (ṣaḍaguṇa abhraka) to the quantity of juice of nāgadamanī should be mixed, and the goat's urine (ajāmūtra) should be added for impregnation during trituration process (mardana). Then decoction should be made on fire (heat) and pasted in khalva.

एवं कुर्यादहोरात्राद् गुटिकां तस्य सुन्दरि।
क्रमाद्भावनया ह्येतत् सर्वलोहांश्च वेधयेत्।।28।।

O Sundari! the pills should be prepared within day and night (ahorātrād) and this makes `vedhana' of all the irons (or met-

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als) by impregnation (bhāvanā) one by one with drugs and articles (indicated during process).

एवं सञ्चारितं कृत्वा सप्ताहाच्छ्रुतवेधिकः।
सप्तसप्ताहकेनापि लक्षवेधी भवेन्नरः ।।29।।

In this way (sañcāraṇa) one becomes `śrutavedhi' within a weak and `lakṣavedhi' within seven weeks.

अष्टमेऽपि तु सप्ताहे स्पर्शवेधी भवेन्नरः ।
नवमे सप्तके प्राप्ते चोद्योतनकरो भवेत् ।।30।।

Man becomes `sparśavedhi' within eight weeks, and `udyotanakara' in ninth week.

दशमे सप्तके प्राप्ते स महारस उच्यते ।
महारसे तु संप्राप्ते को न मुञ्चति बन्धनात् ।।31।।

It (medicine) is known `mahārasa' in tenth week, then who will not be liberatied (muñcati) from `bandhana'.

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वज्रवल्लीकल्पः
VAJRAVALLĪKALPAḤ

वज्रस्य सदृशैः पत्रैर्ज्ञेया वज्राह्वयौषधी।
अङ्गुष्ठपर्वमात्रं तु पयसाऽस्याश्च भक्षयेत् ।।1।।

Vajravallī has leaves which resemble `vajra'. It piece equal to thumb part (aṅguṣṭhaparva) should be orally taken with milk and khaṇḍa.

विरेकवमने कृत्वा कद्वम्लादीन् विवर्जयेत् ।
सप्तरात्रप्रयोगेण हन्ति कुष्ठानशेषतः ।।2।।

Its cures all types of kuṣṭha roga when its use continues for seven nights, by restricting unwholesome taste (rasa) e.g. kaṭu (pungent) and amla (sour), after (duly) purified (śodhana) through purgation (virecana) and emesis (vamana).

द्वितीयसप्तरात्रं च तेनैव विधिना कृतम् ।

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महोदरं च गुल्मं च मण्डूकाकृतिमौदरम् ।।3।।
गण्डमालादिमन्यांश्च हन्ति सर्वामयानपि ।
प्रणश्यन्ति यथा सूर्यकान्त्यान्धतमसां गणाः ।।4।।

By the use of another (further) period of seven nights (dvitīya saptarātrī) in the same procedure, the various diseases such as mahodara, gulma, udara-roga (maṇḍukākṛtimoudaram) resembhing frog-shape, and other ailments are alleviated, just like sunlight of bright refulgence (suryakānti) eliminates darkest blinding conglomeration (andhatamasām gaṇāḥ).

तृतीयसप्तरात्रेण मेधावी प्रियदर्शनः ।
सर्पवत् कञ्चुकं दत्त्वा जीवेद्वर्षशतत्रयम् ।।5।।

Further, by the use of another third spell of seven nights (tṛtiya saptarātreṇa) person fully attains intellect (medhāsampanna) and lakṣmi (śrīsampanna priyadarśana), and he lives very long-for three hundred years (jivedvarṣaśatatrayam), like a serpent leaving nirmoka (sarpavat kañcuka dattvā).

न चैव परिहारोऽस्ति भक्ष्यभोज्यान्नसङ्गमे।

There is no restriction of edible diet and cereals.

किमत्र चित्रं यदि वज्रवल्ली सशर्करा गोघृतसंयुता च ।
मासेन रोगान् सकलान्निहन्ति द्विमासतो यच्छति यौवनश्रियम् ।।6।।

The use of vajravallī with śarkarā (sugar) and ghṛta of cow`s milk (goghṛta), for one month, alleviates all types of diseases, and similarly persons attains youthfulness (youvana) by its use within two months; there is no surprise (regarding miraculous effects vajravallī).

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वज्रदन्तीकल्पः
VAJRADANTĪKALPAḤ

दृष्टा सञ्जीविनी काचित् सतां भाग्यततिः क्षितौ।

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आषाढकाले प्रथमे पुनर्जाता सपल्लवा ।।1।।

Some life-saving (sañjivanī) durg has been seen in globe or pṛthvī maṇḍala which bestows clustered rays of fortunes (bhāgyapuñjasamrupā), it bears leaves (pallavayukta) in early āṣāḍha (āṣāṇajāte prathama). It is known as vajradantī.

परीक्ष्य सम्यक तच्चर्म निशि वक्त्रेण धारयेत् ।
एकविंशदिनैस्तस्य दन्ता नैव पतन्ति च ।।2।।

One should indentify it properly, and its bark should be kept in mouth. Teeth will never fall by keeping it in mouth constantly for twenty one days.

तन्मूलसाधितं क्षीरं पिबेद्वीर्यविवर्धनम् ।
अर्धांशेन जटाक्षीरे क्षरति त्वरया पिबेत् ।।3।।

The drink of medicated milk, cooked with its root (tanmūla sādhitam kṣīram) promotes semen (pivedvīryavivardhanam). Half root-extracted milk (ardhāṅśena Jaṭākṣīre kṣarati) is orally durnken fastly and it promotes semen.

एकविंशदिनैर्मर्त्यो सर्वरोगाद्विमुच्यते ।
अदृश्यो मण्डलेनैव कामरूपी त्रिमासतः ।।4।।

One is relieved (vimucyate) from all type of diseases (sarvarogāda), by using it for twenty one days. One becomes capable to voluntarily disappear (adṛśya) from the lands, by taking it for three months.

शत्रुबाणगणो नश्येत् षण्मासात्पण्डितेन सः ।
अषण्ढावयवो भूत्वा सेचनाद्वर्तते सदा ।।5।।

The conglomeration of arrows from enemy (śatrubāṇagaṇo) gets desroyed consequent to its use for six months. Potent organ survives for long indefinitely, as a result of `secana' by this drug.

मृतसञ्जीविनी भूत्वा तद्भसान्तश्च पारदम् ।
वज्रं निक्षिप्य मूषायां ध्माते वज्रमृतिप्रदम् ।।6।।

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It acts as mṛtasañjīvanī (giving life to dead or regaining life). After mixing its juice in mercury, the vajra is added and put in mūṣā for dhaman process when makes vajra incinerated (mṛta).

वज्रदन्तीभवं वक्त्रे न्यसेद्यस्तु फलं पुमान् ।
वेगस्तम्भो भवेत्तेन विधातश्चैव वह्निना ।।7।।

Man who keeps fruit of vajradantī in mouth, gets effect of vegastambhana (force control or overpower).

तन्मूलान्तरिताकारः पश्चत्यम्बरचारिणः ।
तिलपुष्परसः प्रस्थो धामार्गवरसोत्तरः ।।8।।
निशापुष्परसः प्रस्थस्त्रितयेन समन्वितम् ।
विपाचितं तु तैलं तद्भ्यङ्गात् सप्तवासरैः ।।9।।
कमनीयं स्निग्धनीलं कुन्तलं जायते ध्रुवम् ।
अत्यन्तदीर्घमखिलनारीजनमनोहरम् ।।10।।

He observes the gods moving in space (ambaracāriṇaḥ) while hiding his body behind its root.

The juice of tilapuṣpa, dhāmārgava and niśā in quantity of one prastha each, should be mixed in oil which is properly cooked. This medicated oil is applied for massage (abhyaṅga) for seven days. The application makes him beautiful and good hairs which become very long, unctuous, soft, bluish and attracting to women.

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हस्तिकर्णीकल्पः
HASTIKARṆĪKALPAḤ

शुक्लपक्षे तु पञ्चभ्यां पौर्णमास्यां समाहरेत् ।
रेवतीरोहिणीपुष्यश्रवणैश्च समन्विते ।।1।।

It (hastikarṇī) should be procured on pañcamī and pūrṇimā of śukla pakṣa with nakṣatra of revatī, rohiṇī, puṣya and śrāvaṇa.

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अभ्यर्च्य गन्धपुष्पाद्यैः सह मूलं विचूर्णयेत्।
तोयं काञ्जिकतक्रैश्च दधिक्षीरयुतैः क्रमात्।।2।।
पृथक् पृथक् सप्तवारं घृतेन सहितं पिबेत्।
पञ्चाशद्दिवसैस्तेन वज्रकायो भवेन्नरः।।3।।

One should worship plant with gandha, puṣpa etc. and take plant drug along with root for preparing powder. It should be taken with water (jala), kāñjī (gruel), takra and milk (kṣīra), one by one (separately), seven times. In this manner, man becomes with strengthful body like vajra, by its use of fifty days.

तुरगोपमवेगः स्याज्जीवन्मुक्तोऽतिदीप्तिमान्।
सहस्रमायुराप्नोति बलीपलितवर्जितः।।4।।

Man becomes forceful like horse (turagopamavega), liberated despite (even if) surviving (jīvanmukto), and brighter. He achieves age span (extra-ordinarily longer) of one thousand year (sahasramāyurāpnoti), having healthy body without wrinkles and greying of hairs (valīpalitavarjitaḥ).

यथेष्टं भोजनं कुर्वन् विचरेद् भुवि मानवः।
एवमापाद्य वातघ्नं काञ्जिकेन समीरजित्।।5।।

This drug should be taken with kāñjī (gruel) by the person who requires drug alleviating vāta, and he should consume diet per his desire, and he should move on lands.

जलोदरं तु तक्रेण दघ्ना गुल्मं समीरजम्।
क्षीरेण कुष्ठरोगघ्नमाज्येन सकलामयान्।।6।।
मधुना सर्वदोषांश्च नानारोगसमन्वितान्।

This drug alleviates jalodara (ascites), gulma caused by vāta and kuṣṭha by using it with takra, curd (dadhi) and milk (kṣīra) respectively. All diseases are alleviated while taking with ghṛta; and it eliminates all morbidities, manifesting various diseases, when used with madhu (honey).

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अथ प्रयोगः :--

ओं चौरदृष्टिनिदृष्टे स्वाहा।
मन्त्रेणानेन शुद्धात्मा सप्तवारं तु मन्त्रयेत्।।

Om cauradṛṣṭinidṛṣṭe svāhā.

This hymn (mantra) should be enchanted seven times by person having pure soul (śuddhātmā) for performing ritual of `abhimantrana'.

मन्त्रान्तरम् :--

ॐ अमृते अमृतोद्भवे अमृतकुण्डिनि स्वाहा सर्वौषधीनां रक्षां कुरु कुरु स्वाहा। अयमधिवासनमन्त्रः।

Om amṛte amṛtodbhave amṛtakuṇḍini swāhā sarvauṣadhīnām rakṣām kuru kuru svāhā.

Second hymn (mantra) is adhivāsana mantra.

अन्यो मन्त्रः--

अमृतोद्भवायामृतं मे कुरु महौषधि सत्यं तेऽस्तु नमो नमः। अनेन मन्त्रेण सप्तवारं भक्षयेत्।

Amṛtodbhavāyāmṛtam me kuru mahauṣadhi satyam testu namo namaḥ.

The drug should be used- by enchanting- this mantra seven times.

सोमवारे त्रयोदश्यां सहिते भानुरश्मिभिः।
विशोष्य चूर्णयेन्नालाञ्जलकन्दसमुद्भवान्।।11।।

In day sunlight refulgent with bright sunrays and on trayodaśī tithī of monday (somavāra), one should procure stalk produced from the tuber or bulb (nālāñjalakanda samudbhavāna) and get it dried and powdered.

सूक्ष्मचूर्णं प्रतिदिनमादाय त्रिफलारसैः।
मिश्रितं पञ्चलोहेन पञ्चनिष्कसमन्वितम् ।।12।।

Fine powder of the drug in quantity of five niṣka, mixed with pañcalouha, should be used daily, with triphalā rasa.

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सेवयेन्मासमात्रं तु यावत् संवत्सरं च तत्।
ततो ब्रह्मायुषं जीवेदद्गजवद्वीर्यवान् सुधीः ।।13।।

Wise person (vīryavāna suddīḥ) possessing strength like elephant (gajavat) may attain life span as long as age of Lord Brahmā, by using it for one month or one year.

विध्येश्वररसः प्रोक्तो लोकानां हितकाम्यया ।
भुक्त्वा समूलं सघृतं सक्षौद्रं पिप्पलीयुतम्।।14।।

This vidhyeśvara rasa is described with an aim of welfare and benefit of all creatures (lokānām hitakāmyayā). This drug alongwith root should be consumed, with (by mixing in) ghṛta (ghee), madhu (honey) and pippalī.

संक्षिप्य तत्र संमर्द्य विधाय च मृदा ततः।
निक्षिपेदायसे पात्रे पुटेदेतद्गजे पुटे।।15।।

This drug should be triturated (saṁmardya) and put (in mūṣā), by pasting mud (mṛdā), it should be than processed in gajapuṭa by keeping in iron vessel, for incineration (māraṇa).

अथ तत्प्रत्यहं जप्त्वा शतायुस्तन्निषेवणात् ।

Afterwards, one should enchant mantra daily for perform japa of the hymns (mantra), as earlier indicated; and one attains age of one hundred years (śatāyu).

हरीतकीतरुस्तद्वन्मार्कवं त्रिफलान्वितम् ।।16।।
ब्राह्मीफलं महीधात्रीफलं चैव विमर्दयेत् ।
क्षीरेणालोड्य निष्पीड्य दशरात्रमतन्द्रितः ।।17।।

In the same way, harītakī vṛkṣa, arka, triphalā, brāhmī phala and mahādhātrī phala should be used for āloḍana and niṣpīḍana (expression) throughout (ten) night by milk.

प्रियं मुहूर्तमन्विष्य भक्षयेत् प्रातरुत्थितः।
एतत्सेवनमात्रेण गात्रं तु कनकायते ।।18।।

Later, it should be used in morning by choosing in any

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favourable time (priya muhūrtta). This internal use makes human body with bright complexion like gold.

अनेनैव प्रयोगेण भक्षयेद्बलवान् भवेत्।
मन्वादियुगपर्यन्तं वर्तते लोकपूजितः।।19।।

Man becomes (bodily) strengthful or powerful (balavān bhavat), and he is worshiped or respected by all (lokapūjitaḥ), and he survives with era (yuga) of Manu and other contemporaries (manvādiyugaparyantam).

आरग्वधं समूलं च तद्वदेव विनिर्दिशेत्।

The process is similar to that for use of āragvadha alongwith root (āragvadha samūlam).

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महानीलीकल्पः
MAHĀNĪLĪKALPAḤ

कृष्णाभ्रकं महानीलीं मधुना सह संयुताम्।
आलोड्य धारयेन्मासं स्निग्धे भाण्डे प्रयत्नतः।।1।।

Mahānilī and kṛṣṇābhraka are mixed, with addition of honey (madhu), and this admixture of drug(s) should be kept in oleated container (snigdha bhāṇḍa) for one month.

सुदिने भक्षयेत् पश्चाद्विडालपदमात्रकम्।
कृष्णाभ्रकमहानीलीगुडूचीमुसलीमधु ।।2।।
समांशं मेलयेद्धीमान् भक्षयेत्सुदिने नरः।
संवत्सरप्रयोगेण वृद्धोऽपि तरुणायते ।।3।।
मेधावी बलसंयुक्तो जीवेद्वर्षशतत्रयम्।

This medicine should be used in some favourable day and time (sudine) in quantity of viḍālapada (karṣa).

Kṛṣṇābhraka, guḍūcī, musalī and honey in equal quantity (samāṇśam) are mixed and used on favourable day

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(bhakṣayetsudine naraḥ) by the wise person (melayeddhīmān). Man, even an aged and old (vṛddhoapi toruṇāyate) becomes young after use of this medicine for one year. He further, attains intellect (medhāvi), strength (balasampanna) and long life-span of three hundreds years (jivetavarṣaśatatrayam).

कृष्णाभ्रकं महानीलीं कुमारीकाकजङ्घयोः ।।4।।
मूलानि बहुमूल्यानि(?)समभागानि मेलयेत् ।
मधुना सर्पिषालोड्य सप्तरात्रं विधारयेत्।।5।।

Kṛṣṇābhraka, māhānīlī, Kumārī and Kākajaṅghā root (bahumūlāni-bahumūlyāni) are obtained in equal quantity (samabhāgāni) and mixed with honey and ghee. It should be applied (vidhārayet) for seven nights.

देहशुद्ध्यै शुभे वारे भक्षयेत् क्षीरभोजनम् ।
वलीपलितनिर्मुक्तो वर्षयोगेन जायते ।।6।।

This recipe or formulation (yoga) should be used on a favourable or good day (śubha vāre), by taking milk diet (bhakṣayet kṣīrabhojanam), in order to enable body purified and detoxified (dehasuddhaye). Man becomes free from wrinkles and greying of hairs (valipalitnirmukto) by use of this medicine for one year.

गोरोचनं महानीलीं प्रियङ्गुं शङ्खपुष्पिकाम् ।
गृहीत्वा श्रवणर्क्षे तु समश्नीताम्बुना सह ।।7।।

Gorocana, mahānīlī, priyaṅgu and śaṅkhapuṣpī are procured and their mixture should be used with water (samaśnītā saha) in śrāvaṇa nakṣatra.

महानीलीं च गोरण्टां कपिलां घृतकज्जलीम्।
निशायामञ्जयेन्नेत्रे मोहयेदतिवेगतः ।।8।।

Māhānīlī, goraṇṭā, Kapilā and ghṛtakajjalī are applied as collyrium in eyes in night (niśāyāmañjayennetre) and it

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promptly effects to attract or enamore other peoples (mohayedativegataḥ).

निर्यासश्च महानील्या निर्गुण्डीनीरमाश्रितः।
भूतप्रेतपिशाचांश्च हन्ति सर्वान् न संशयः।।9।।

Exudate (niryāsa) of mahānīlī, mixed with nirguṇḍī juice (nirguṇḍī nīra), is useful to ward off counter and destroy all kinds of evil spirits and demons etc. (bhūta, pretapiśācāṅśca), which has no doubt (hanti sarvān na saṃśayaḥ).

एरण्डतैलसंमिश्रा वातशूलभयापहा।
गुडेन शोफपाण्डुघ्ना धारोष्णेन तु कामलाम्।।10।।

This alleviates or protects from fear or risk of vātaja śūla, pain and colic caused by vāta doṣa (vātaśūlabhayāpahā) when it is given with castor oil (eraṇḍa taila saṁmiśrā). Its use with jaggery (guḍa) alleviates oedema (sarvāṅga śopha) and anaemia (pāṇḍu); and eliminating jaundice (kāmalā) by its use.

गृहधूमेन संमर्द्या ह्येकाह्ववविषमज्वरे।
अन्येष्वपि च रोगेषु धारयेद्युक्तियोगतः।।11।।

It should be used with gṛhadhūma in viṣama jvara attacking on alternate day (hyekāhvaviṣamajvare) and it may also be used in other diseases in proper way (dhārayedyuktiyogataḥ).

गुरूपदेशमार्गेण तैस्तैः सह रसायनम्।
सेव्यमानमिदं कुर्याद् वलीपलितवर्जितम्।।12।।
संवत्सरप्रयोगेण जीवत्यप्ययुतं समाः।

This rasāyana should be used with different vehicles (anupāna) in accordance to procedures directed by the teacher or guide (gurūpadeśamārgeṇa) and resultly it eliminates wrinkles and grey hairs (valipalitavarjita). Man attains longevity lives very long or longest possible lifespan with survival of ten thousands years (jīvatyapyayutam samāḥ).

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पूर्वोक्तं नवनीताभ्रं दत्त्वा सारणसंपुटे ।।13।।
यथातैलं क्षणादत्र द्रावयेद् द्रवमुत्तमम् ।
रसेन द्रवतानेनागस्त्यपुष्पभवेन च ।।14।।
अम्लीकस्वरसैर्वापि पिष्ट्वा श्लक्ष्णं मुहर्मुहुः ।
ताम्रपात्रे प्रकर्तव्यं प्रयोगैरेव मिश्रितम् ।।15।।
सेव्यमानमिदं कुर्याज्जरामरणवर्जितम् ।

Navanitābhra should be sāraṇasamputa to get best drug in liquid form like oil (taila) through drāvaṇa process (dravayeda dravamuttamam).

This dravamāṇa (liquid) juice and juice of agastya flowers or amlīka rasa should be ground repeatedly for making it unctuous and fine paste and mixed in copper vessel (tāmra pātra). Its use makes the person free (varjitam) from senility (jarā) and death (maraṇa).

पञ्चाङ्गचूर्णे नाकुल्या मिश्रं हेमरजोऽञ्चितम् ।।16।।
तच्च सेव्यमजीर्णेऽपि ग्रहण्यां भषजोत्तमम् ।
तद्वद्रोगेष्वतीसारादिषु कौष्ठेषु शान्तये ।।17।।
मुसलीपत्रचूर्णेन रसस्यैतस्य सेवनम् ।

Nākulī whole plant (pañcāṅgacurṇe nākulyā), mixed with dust (hemaraja) or fine powder of gold (svarṇabhasma) should be used as excellent medicine for ajirṇa and grahaṇī. Similarly, the powder of muśalī leaves should be mixed with this rasa or juice (liquid - drava), as mentioned above, and used in diarrhoea (atisāra) and other ailments (kuṣṭha; koṣṭharoga).

क्षीरेण गुल्मशोफाग्निमान्द्यान् संनाशेयत् क्षणात् ।।18।।

It should be used with milk (kṣīra) to promptly alleviate gulma (abdominal lump), śopha (oedema) and agnimāndya (anorexia).

भल्लातं वा गुडूचीं वा तिलेन पयसा सह।
निषेवेत विनश्यन्ति कुष्ठं पामा विचर्चिका ।।19।।

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It alleviates kuṣṭha, pāmā and vicarcikā when (it is used with) bhallātaka or guḍucī are used with tila and dugdha.

घृतेन क्षयरोघ्नं कृच्छ्रं शर्करया युतम् ।
करे बद्धं महानीलीमूलं नित्यज्वरापहम् ।।20।।

Its use with ghṛta alleviates kṣayaroga and with śarkarā, it cures mūtrakṛcchra. Nityajvara (constant fever) is relieved by tying up root of mahānīlī in hand.

स्वरसेन महानील्याः सलिलं सर्वदोषहृत् ।
जपापल्लवपुष्पाणि महानीलीयुतानि च ।।21।।
तण्डुलाम्भसि पीतानि घ्नन्ति दुष्टं हि शोणितम् ।
गोक्षुरेण महानीली पिष्टा तण्डुलवारिणा ।।22।।
मूत्रकृच्छ्ररुजं हन्ति महतीं च महौषधी ।

The water, when mixed with mahānīlī, eliminates all kinds of morbidities or humors (sarvadoṣahṛt). The leaves of japā and flowers of mahānīlī, mixed in water obtained after washing rice (taṇḍulodaka-taṇḍulāmbhasi) are used in impurity of blood (pitāni ghnanti duṣṭam hi śoṇitam).

The drug mahānāīlī, appreciated as mahouṣadhi, is alleviating mūtrakṛcchra (incontinence of urine) when it is given with gokṣura.

+++

शैलोदककल्पः
ŚAILODAKAKALPAḤ

अतः परं प्रवक्ष्यामि शैलोदकविधिं प्रिये ।
कर्दमायोमहीशैलैः शैलोदकचतुर्विधम् ।।1।।

Lord Śiva says to the goddess Pārvatī. Now I will describe process of śailodaka (śailodakavidhim priye). It is of four kinds viz. kardama, ayaḥ, mahī and śaila, the types or varieties (forms)

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of śailodaka.

कानिचित् क्षणवेधीनि दिनवेधीनि कानिचित् ।
पक्षमासादिषण्मासवेधकानि महीतले ।।2।।

Some śailodaka are kṣaṇavedhī, dinavedhī, pakṣavedhī, māsavedhī etc. and some are ṣaḍamāsavedhī which are found underground (mahītale).

क्षिप्तं यदा भवेत् काष्ठं शैलीभूतं च दृश्यते।
बहिरन्तश्च तद्देवि वेधकं तत् प्रकीर्तितम्।।3।।

When it becomes wooden within moments by throwing it, but it should seem like śaila and also internally; that is called vedha.

हिङ्गुलं हरितालं च गन्धकश्च मनश्शिला ।
रसकरसाभ्यां विमलविषाणाभ्यां च मर्दयेत् ।।4।।
अहोरात्रेण चैते हि कुर्वते वेधमुत्तमम् ।

Hiṅgula, haratāla, gandhaka and manaḥśilā are triturated with rasaka and rasa; and with vimala and viṣāṇa, that enable vedha in good state by trituration (mardayeta) within day and night.

गन्धकं तालकं चैव तोयपूर्णे घटे क्षिपेत् ।।5।।
यदा ते च घनाकारे तदा शैलोदकं भवेत् ।

Gandhaka and haritāla are put in the pot full of water (toyapurṇa ghaṭa kṣipet) and it may turns ghanākāra, then it becomes śailodaka.

अन्यथा चेष्टकं देवि तदा तत् स्यान्निरर्थकम् ।।
वासरे मानवर्ते तु क्षणवेधि च तत्र तु ।।6।।

If there is any other type of ceṣṭaka, then it may become useless (nirarthakam). Kṣaṇavedhī occurs on mānavartte mountain.

श्रीशैले श्रीवनप्रान्ते पर्यङ्काख्ये शिलातले ।

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तत्रस्थं क्षणवेधि श्रीनद्यां भगवतीतटे ।।7।।
एकाहवेधकं तत्र गोकर्णे च दिनत्रयम्।
भद्रान्ते दिनवेधि स्याद्विलान्ते च त्रिवासरे।।8।।
तारेश्वरे मासकं स्याद्वर्षादार्योदये तथा।
ब्रह्मेश्वरे मासकं स्यात् व्याघ्रपादेऽष्टवासरे।।9।।
अघोराख्ये मासकं तु सिंहद्वीपे तथा पुनः।
दिमेकं ब्रह्मगिरौ विन्ध्ये तु क्षणवेधकम् ।।10।।
वासरान्माल्यकर्णे तु क्षणवेधि तिलोदके।
किष्किन्धापर्वते रम्ये पंपातीरे क्षणाद्भवेत् ।।11।।

Kṣaṇavedhī occurs on paryaṅka, the śilātala, in śrivana region situated on śrīśaila. Śailodaka of the bank of śrīnadī is vedhaka in one day (ekāhavedhaka). It dinatrayavedhī in gokarṇa. Various types of śailodaka and their period time or capacities of vedhana, follow:

Bhadrānta	:	Dinavedhī	(one day)
Vilānta	:	Trivasaravedhī	(three days)
Tāreśvara	:	Ekamāsavedhī	(one month)
Āryodaya	:	Māsavedhī	(one month)
Brahmeśvara	:	Māsavedhī	(one month)
Vyāghrapāda	:	Aṣṭavāsaravedhī	(eigth months)
Aghora	:	Ekamāsavedhī	(one month)
Siṃhavedhi	:	Ekamāsavedhī	(one month)
Brahmagiri	:	Dinavedhī	(one day)
Vindhya	:	Kṣaṇavedhī	(moments)
Mālyakarṇa	:	Dinavedhī	(one day)
Tilodaka	:	Kṣaṇavedhī	(moments)
Kiṣkindhā	:	Kṣaṇavedhī	(moments)

तस्य पश्चिमतो देवि योजनद्वितये पुनः ।
भूशैले त्रिदिनैरेवं त्रिदिनैर्वेदपर्वते ।।12।।

In the western side (of kiṣkindhā parvata having bank of

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pampāsara), the śailodaka of bhūśaila situated two yojana far, and parvata, are tridinavedhī.

सिंहाचले पुरे देव्या दत्तात्रेयस्य सन्निधौ।
शैलोदकं कोटिवेधि दुर्गदेशेऽपि वासरात् ।।13।।

Śailodaka occurring in simhācala, the town of goddess and near dattātreya, is koṭivedhī; and it is (ekavāsarāt) dinavedhī that is found in durgadeśa.

लक्षवेधि नृसिंहस्य नगरे च कलागिरौ।
कलिन्दनद्याः पूर्वे तु योजनद्वितये पुनः ।।14।।
तत्राङ्गिरसकुण्डे च क्षणवेधि शिलोदकम्।

It is lakṣavedhī in kalāparvata, the cily of nṛsiṃha. Śailodaka (śilodakam) is kṣaṇavedhī which occurs in aṅgirasakuṇḍa, two yojana eastward to kālindī river (yamunā).

वर्षाकाले भवेत्पीतं शीतकाले च लोहितम् ।।15।।
उष्णकाले भवेत्कृष्णं त्रैविध्यं तस्य विद्यते।
अन्यत्र यत्र यत्रापि ब्रह्मविष्णुशिवोद्भवम् ।।16।।
अमृतं तत्र तत्रापि वज्रीकरणमुत्तमम्।

There are (other) three kinds (traividhyam tasya vidyate) of śailodaka (in relation with season particularly) viz. yellow in rainy season, red in winter season and black in hot or summer season. Wherever it is originated from Brahmā, Viṣṇu and Maheśa, it will exhist everywhere and proves to be like panacea (amṛtam) and an excellent approdisiac (vājīkaraṇamuttamam).

तस्योत्पत्तिं प्रवक्ष्यामि यथा जानन्ति साधकाः ।।17।।

Further (Lord Śiva) speaks about its origin (tasyotppatti pravakṣyāmi) which is known to devotees (jānanti sādhakaḥ).

महीं समुद्धृतवतो वाराहस्य कलेवरात्।
याः स्वेदः पतितस्तस्माज्जातं शैलोदकं परम् ।।18।।

During event of uddhāra of pṛthvī (mahīm samudhṛtavato)

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by the god varāha, the sweat dropped from his body is origin of śailodaka (yaḥ svedaḥ patitastambhajjātam).

तन्मुखोत्थः क्षणाद्वेधी वासरात्क्रोडदेशजः।
बाहुभ्यां क्षणवेधी स्यान्मासवेधी चतुष्पदे ।।19।।
षण्मासादपराङ्गे च सर्वं समफलं भवेत्।

Śailodaka produced from different organs are given:-mouth (mukhottha kṣaṇādvedhī), heart or abdomen (vāsarātkroḍadeśajaḥ), arms (bāhubhyām kṣaṇavedhi), catuṣpade (syānmāsavedhi catuṣpade) and aparāṅga (ṣaṇamāsādaparāṅge ca); they have effects of vedha as moments, one day, moments, one month and six months respectively. They have all same effect (samaphalam).

अहोरात्रेण तत्क्षेत्ररक्षां कृत्वा दिशां बलिम् ।।20।।
कृत्वा लक्षं जपित्वा तु गृहणीयादमृतं परम्।
शरद्ग्रीष्मवसन्तेषु हेमन्ते वापि चर्चिता ।।21।।
आयसे ताम्रपात्रे च तत्तैलाम्बुमयेऽथवा।

Excellent panacea (amṛtam param) should be taken, after protecting that region day and night (ahorātreṇa tatkṣetra rakṣām), sacrificing to different directions (kṛtvā diśām balim), and performing one lac japa (kṛtvā lakṣam japitvā). In the seasons of autumn (śarada), summer (grīṣma), spring (vasanta) or hemanta, it should be taken in containers of iron or copper (ayase tāmrapātre ca) keeping water or oil (tattailāmbumaye), after performing worship.

शैलोदकपलान्यष्टौ पलं क्षीरं विनिक्षिपेत्।।22।।
क्षीरावशेषं संक्वाथ्य त्रिःसप्ताहं पिबेन्नरः।
जीवेद्वर्षसहस्रं तु वलीपलितवर्जितः।।23।।

Śailodaka eight pala and milk (kṣīra) one pala are mixed and cooked for making decoction when only milk remains (kṣīrāvaśeṣam saṅkvāthya), it should be taken for three weeks.

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Resultly, man achieves age of one thousand years (jivedvarṣasahasram), by devoiding wrinkles and greying of hairs (valīpalitavarjitaḥ).

कुलत्थाष्टगुणं वारि पचेदष्टावशेषतः।
चतुर्गुणेन तेनाथ पाचयेच्च पुनर्घृतम्।।24।।
लिह्यात् समेन मधुना त्रिसप्ताहं तमन्वहम्।
द्विरष्टवार्षिको बालः सहस्रायुर्भुवेद् ध्रुवम्।।25।।

Kulattha (one part) and water (eight parts) are cooked (by remaining it eight part), and ghṛta (one fourth part of decoction) is cooked (payecca punarghṛtam). This ghṛtapāka should be taken for three weeks daily, duly mixed with equal quantity of madhu (lihyāt samena madhunā). Young boy of sixteen years lives for long- attaining age of one thousand years (sahasrāyurbhaved dhruvam)- which is a truth.

अवशिष्टं कुलत्थं तु संयोज्य मधुसर्पिषा।
भक्षयेद्वर्षमेकं तु प्राप्नोत्ययुतजीवितम्।।26।।

Kulattha (remained quantity) should be mixed with ghṛta and honey (madhu) and used regularly for one year; it effects to attain ten thousands years (prāpnotyayutajīvitam).

तत्सिद्धतैलेनाभ्यङ्गं भक्षणं चैव कारयेत्।
पामां विचर्चिकां दद्रुं कुष्ठं च सहसा जयेत्।।27।।
वलीपलितनिर्मुक्तः सहस्रायुर्भवेन्नरः।

The oil prepared with this material is applied for massage and use; it fastly alleviates pāmā, dadru, vicarcikā and kuṣṭha, and person attains age of one thousand years (sahasrāyurbhavennaraḥ), devoided of wrinkling and hairs greying (valipalitanirmuktaḥ).

यः पिबेत् प्रातरुत्थाय शैलाम्बुचुलकत्रयम्।।28।।
षण्मासेन सहस्रायुर्वलीपलितवर्जितः।

Person, who drinks three culaka (śailāmbuculakatrayam) in early morning just after leaving the bed for six months, may

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attain extra-ordinary longevity-age of thousand years-by keeping himself free from wrinkles and hairs greying (sahasrāyurvalīpalitavarjitaḥ).

Note- Culaka and añjali are fluid parameters or liquid measurement (ancient units) base; it appears that `culaka' is produced by single palm in curved position while `añjali' needs clubbing of both palms in curved state. Actually, the measure añjali, is seen to be equavalent to the area volume of the cavity formed by cupping ones two hands together, and `añjali' is applied as measuring unit for material in liquid state (drava māna or pramāṇa e.g. culaka pramāṇa or añjali pramāṇa).

अथवा सूतकं देवि वारिणा सह मर्दयेत्।।29।।
मासेनैकेन देवेशि नष्टपिष्टं भविष्यति।
मासमात्रं समश्नीयात् स भवेदजरामरः।।30।।

Either, one should triturati sūtaka or pārada in jala or vāriśailodaka, in order to maka it (deveśi naṣṭapiṣṭam bhaviṣyati) naṣṭa-piṣṭa (or mṛta) within one month. When it is used for one month, one gets rid of fear of old age or senility and death by becoming like god devatulya (sa bhavedajarāmaraḥ).

अथवा तं रसं हेम्ना पाचयेत् खदिराग्निना।
गुटिका सुन्दरी नाम्ना सर्वामयनिवारणी।।31।।
कर्ता हर्ता स्वयं सिद्धो जीवेदाचन्द्रतारकम्।

(Or) that rasa mixed with khadira should be cooked over fire, and then it will be produced sundarīguṭikā which alleviates all the diseases (sarvāmaya nivāraṇi). Man survives, lives long-becoming kartā, hartā and svayam siddha, till moon and stars exist (jivedācandratārakam).

अथ तेनोदकेनैतत् क्षीरार्धं पायसं पचेत् ।।32।।
मासमात्रप्रयोगेण वलीपलितवर्जितः।

Pāyasa cooked in water (that śailodaka) till milk remains

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half of the quantity and its use for one month make person free from wrinkles and grey hairs (valīpalitavarjitaḥ).

पक्त्वा तेनाम्भसा पथ्यां षष्टित्रिंशतसङ्ख्यया ।।33।।
मधुना भाण्डमापूर्य विधाय च विधानकम्।
दिने दिने तथैकैकं प्रत्यहं भक्षयेन्नरः।।34।।
वलीपलितनिर्मुक्तो जीवेद्वर्षसहस्त्रकम्।

The fruits of harītakī, in number of 380 (ṣaṣṭitriśatasaṅkhyayā), should be cooked in that specific (varjita) water (of śailodaka) and vessel may be fulfilled with honey. One must take harītakī, one by one, regularly every day (dine dine tathaikaikam), after performing necessary process (vidhāya ca vidhānakam). By this use, man lives long- one thousand years- devoiding wrinkles and grey hairs (valīpalitanirmukto jivedvarṣasahasrakam).

जले क्षिप्तैस्तु लोहैश्च शैलोद्भूतानि भक्षयेत्।।35।।
क्षीराहारं च जीर्णान्ते वज्रकायो भवेन्नरः।

That herb should be dipped in śailodbhūta water in which louha is immersed, than it (vanaspatī) may be used. When it (medicine) is digested; man should consume milk (kṣīrāhāram ca jirṇānte vajrakāyo bhavennaraḥ), resultly he will attain (enjoy) stout and bold body like vajra.

तेनोदकेन संमर्द्य चाभ्रकं क्वाथयेत् प्रिये।।36।।
कटुत्रययुतं खादेज्जीवेद्वर्षसहस्त्रकम्।

One should triturate abhraka with that jala and then cooks for decoction. It should be used with trikaṭu i.e. śuṇṭhī, marica and pippalī, powder. It results longest life span- a thousand years age (khādejjivedvarṣasahasrakam).

अथवा रसकर्षैकं तज्जलेन विमर्दयेत्।।37।।
इङ्गुदीफलमध्यस्थं तच्छैलोदकमध्यगम्।
कालेन स्वगुणैर्वश्या कामिनी तस्य जायते ।।38।।

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Mercury (rose or pārada) should be triturated with its water (tajjalen vimardayeta), and its is to kept in middle or within fruit of iṅgudī in śailodaka. Kāminī or passionate woman is attracted or hypnotised towards that man due to its (recipe`s) effectful virtues (kālena svaguṇairvaśyā kāminī tasya jāyate).

षण्मासं तन्मुखे धार्यं वज्रकायं करोति तम्।
दशनागसमप्राणो देवैः सह स मोदते।।39।।

The drug, when it is retained in mouth for six months, makes the person enjoying physique like vajra (vajrakāyam karotitam); and he, gaining strength equal to ten elephants (daśanāgapramāṇo), enjoys with the gods (daivaiḥ saha sa modate).

गृहीत्वा त्रिफलां तत्र शैलवारिणि निक्षिपेत्।
यदा शिलेव तच्च स्याद् गृहीत्वा चूर्णयेत्ततः।।40।।

Triphalā i.e. harītakī, vibhitaka and āmalakī, should be put or soaked in śailodaka (śailavāriṇi nikṣipeta), and when it becomes solid like stone (yadā śileva tacca), the same may be powdered.

कान्तजीर्णं रसं तेन सार्धं रसघृतप्लुतम्।
भक्षयेद्वर्षमेकं तु ततः क्षीराशनो भवेत्।।41।।
उदयादित्यसङ्काशो मेधावी प्रियदर्शनः।

Kāntajīrṇa rasa alongwith rasa and ghṛta should be taken for one year and only milk diet may be permitted. It effects make the man intellectual and good looking (medhāvī priyadarśanaḥ) like rising sun (udayādityasaṅkāśo).

नीलकुञ्चितकेशश्च जीवेदाचन्द्रतारकम्।।42।।

That person having bluish black and curling hairs (nīlakuñcitakeśaśca), will attain long life-span till stars exist (jīvedācandratārakam).

पारदं हरितालं च शिलां माक्षिकमेव च।
गन्धकं च विषं चैव सर्वमेकत्र कारयेत्।।43।।

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Pārada, haritāla, śilā or manaḥśilā, mākṣika or svarṇamākṣika, gandhaka and viṣa or vatsanābha should be obtained.

मर्दयेत् खल्वपाषाणे मातुलुङ्गरसेन तु।
तेन प्रमर्दितं शुल्बं काञ्चनं भवति ध्रुवम्।।44।।

It should be triturated in stone kharala (khalvapāṣāṇa) by mixing mātuluṅga juice or svarasa tāmra when triturated will definitely convert into gold (śulbam kāñcanam bhavati dhruvam).

उपयुञ्जति मासैकं वलीपलितवर्जितः।
सहस्रमायुषां जीवेन्महाबलपराक्रमः।।45।।

Man lives long for one thousand years (sahasramāyuṣām) by gaining strength (jivenmahābalaparākramaḥ) and avoiding wrinkles and grey hairs (valīpalitavarjitaḥ) when it is used for one month.

शैलोद्भूतां हरिद्रां च चूर्णयेत्तस्य योगतः।
हेमत्वं लभते नागो बालार्कसदृशप्रभः।।46।।

Śailodbhūtā and haridrā are mixed and, made the powder, then nāga will become sunbright gold (bālārkasadṛśaprabhaḥ) like rising sun.

शैलोदके विनिक्षिप्य भूशैलेयक्रमेऽपि वा।
ज्ञात्वा कालप्रमाणेन वेधयेत्पारदं ततः।।47।।

It makes vedhana of pārada (vedhayetpāradam tataḥ) by putting in śailodaka or bhūśailodaka, by ascertaining time factor (jñātvā kālapramāṇena).

रक्तक्षारयुतं ध्मातं सुवर्णेन च मारितम्।
शतांशेन तु लोहानां सर्वेषां हेमकारकम्।।48।।

It should be mixed with raktakṣāra and added with gold, and it is incinerated (suvarṇena ca māritam) and afterwards even its hundredth portion (śatāṅśena) make golden to all met-

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als (lohanam sarveṣām hemakārakam).

द्वितीयसारणं प्राप्य सहस्रांशेन सिद्ध्यति।
तं षोढा धारयेद्वक्त्रे दिव्यत्वं लभते ध्रुवम् ।।49।।

It thousandth particle makes dvitiya sāraṇa to attain perfection siddha (tam ṣoḍhā dhārayed vaktre). Its devotees keep it in six forms and achieve divinity (divyatvam labhate dhruvam).

निचुले वकुले चैव किंशुके मधुकेऽपि च।
इङ्गुदीफलमध्ये च रजनीद्वयमध्यके ।।50।।
अमृतास्वरसे वाथ मुस्ताकन्दौषधेषु च ।
विधाय छोटकं तत्र क्षिप्त्वा तेन च मर्दयेत् ।।51।।

Nicula, bakula, kiṅśuka and madhuka or Iṅgudī fruit or guḍucī juice or mustaka rhizome are to be used for mixing (tatra kṣiptvā) with it and for trituration (tena ca mardayeta).

त्रिफलाव्योषकल्केन पेषयित्वा प्रयत्नतः।
पादेन कनकं दत्वा पारदं तत्र योजयेत्।।52।।
क्षिपेच्छैलाम्बुमध्यस्थं गुटिका वज्रवद्भवेत् ।
पूर्ववत् सारणा कार्या पूर्ववत् सिद्धिदं भवेत् ।।53।।

Mercury (pārada) should be mixed with paste of triphalā and trikaṭu and dhattūra in quantity of quarter or one pāda and these materials should be put in midst of śailodaka. The pills are made like vajra (vajravadbhavet). Again, sāraṇā process (pūrvavat sāraṇā kāryā) is followed (as done earlier) and perfection (siddhi) is achieved accordingly (purvavat siddhidam bhavet).

मुखे तां च विधृत्यात्र सहस्रायुर्भवेच्छिवे! ।
द्वितीयसारणायोगाज्जायते लक्षवेधिकः ।।54।।

Śiva, by keeping this pill in mouth, man attains longest life span-age of one thousand years (sahasrāyurbhavecchive). It becomes lakṣavedhī by second phase of sāraṇā (dvitīyasāraṇāyogājjāyate).

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तं छोटं [गोलं] धारयेद्वक्त्रे लक्षायुर्जायते नरः।
चतुर्थसारणां प्राप्य कोटिवेधी भवेच्च यः ॥55॥
कोट्यायुर्जायते तस्य खेचरत्वं च लभ्यते।
पञ्चमे दशकोटिश्च षष्ठे कोटिशतं भवेत् ॥56॥

Man may attains age of lac years (lakṣāyurjāyate narah) when he keeps `round' or small ball keep in mouth (tam chotam-golam-dharayedvaktre). It becomes koṭivedhī as soon as it completes second sārāṇa (koṭiveddhī bhaveyacca yaḥ). Man achieves, by that, life span of thousand years; moreover, he further enjoys rare capability or virtue of space movement or gagan (ākāśa) cārī. Further, fifth and sixth sāraṇā result ultimately to attain extra-ordinary longest life-span-age of ten thousands (pañcame daśakoṭi) and hundred thousands (ṣaṣṭhe koṭiśatam bhavet).

यावच्चन्द्रार्कजीवित्वं लभते मनुजश्च सः।
ददाति सप्तमे वापि सारणा गुटिका परा ॥57॥
खेचरी नाम विख्याता भैरवेण प्रयोजिता।
यः कोऽपि राजिकामात्रां मासमेकं तु भक्षयेत् ॥58॥
वज्रदेहस्य सिद्धिः स्याद्दिव्यस्त्रीजनवल्लभः।
क्रियया चानया सर्वः स्वेच्छया शिवतां व्रजेत् ॥59॥

Man survives till moon and sun exist (yavaccandrārka-jīvitvam). In seventh sāraṇā, it is prominently known as khecarī guṭikā (khecarī nāma vikhyātā) which is used by Bhairava. Whoever uses it in dose of rājikā for one month, he gets perfection of dehasiddhi (vajradehasya siddhiḥ) and becomes beloved of divine passionate females (syāddivyastrījanavallabhaḥ). Man attains voluntarily Śivatva as finale benefit ultimate gain of this process (sarvaḥ svecchayā śivatām vrajet).

नानाविधफलां चान्यां गुटिकां श्रुणु सुन्दरि!।
शुद्धं विधाय च रसं गन्धकं तत्र जारयेत् ॥60॥

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त्रिगुणे गन्धके जीर्णे तेन हेम तु कारयेत्।
कारयेद्भस्म सूतं तु काञ्चनं तत्तु सूतकम्।।61।।

Sundari! now listen about guṭikā or pill providing various kinds of benefecial effects (nānāvidhaphalām cānyām guṭikām), one should purify or detoxify it, perform jāraṇa of sulphur (gandhaka), gold (hema or svarṇa)- should be prepared through jāraṇa of trigandhaka, he should incinerate pārada for preparing pārada bhasma; that pārada or mercury is svarṇa or gold (kañcanam tattu sūtakam).

भस्मन्यत्र च सूतस्य शिलां साम्येन संक्षिपेत्।
जीर्णेन तेन सूतेन वज्ररत्नं तु जारयेत्।।62।।

Equal quantity of manaḥśilā should be mixed with pārada bhasma, and pārada-duly jārita-should employed for jāraṇa of vajraratna.

जारयेद्वज्रभस्मैतत् सिन्दूरारुणसन्निभम्।
तद्भस्म जीर्यते सूते त्रिगुणे तु सुरार्चिते।।63।।

After jāraṇa of vajra bhasma, it becomes real colour resambling sindūra. This bhasma is easily `jarita' with mercury or pārada which is prayed by triguṇa and the gods (sūte triguṇe tu surārcite).

हाटके सा नयेत्सम्यग् गुटिकां तेन कारयेत्।
तथा लोहान् समावेष्ट्य कृत्वास्ये तां च साधकः।।64।।

It should proparly be mixed with hāṭaka or svarṇa (hāṭake sā nayetesamyag) and prepared guṭikā or pills, and the same may be covered with metals (tathā lohān samāveṣṭya). It should be retained in mouth by devotee (kṛtvāsye tām ca sādhakaḥ).

नष्टक्षयो भवेत् सोऽपि चादृश्यो देवदानवैः।
लक्षवर्षसहस्राणि निर्बली बलवान् भवेत्।।65।।

By the effect of this pill (guṭikā), man becomes naṣṭakṣaya

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(naṣṭakṣayo bhavet), he disappears from (among) the gods and demons (cādṛśyo devadānavaiḥ). He survives with longest possilbe life-span, by enjoying age of thousands lac (lakṣavarṣasahastrāṇi) and a weak person will become strong one (nirbalī balavāna bhavet).

शूलिनीशक्तिसंयुक्ता रत्नैश्च गुणभूषणैः ।
वक्त्रे करे च विधृता सर्वामयनिवारिणी ।।66।।

It should be kept in mouth and wear with gems and ornaments (vaktra kare ca vidhṛtā) and it enjoys śulinīśakti. It eliminates all types of diseases.

गुटिका सा वरारोहे मधुरत्रितयान्विता ।
वक्त्रस्था नाशयेत् साक्षात् पलितं वलितं तथा ।।67।।

Varārohe! This guṭikā with three madhura (madhuratritayānvitā), by keeping it in mouth (vaktrasthā), alleviates wrinkles (valitam) and greying hairs (palitam).

शिवशक्तिश्च देवेशि! रसाश्रिततयोच्यते ।
हेम तारं तथा भानुः समभागाद्धि कारयेत् ।।68।।
स्त्रीरजोऽन्तः स्थापयित्वा पद्मसूत्रेण वेष्टयेत् ।
सिञ्चेच्छीतोदकेनैतद्यन्त्रस्थाने निधापयेत् ।।69।।

Deveśi! By taking refuge or shelter to it, it becomes śivaśakti. hema or svarṇa, tārā (pārada) and bhānu are procured in equal quentity and kept in menstruation of women (strīrajoantaḥ sthāpayitvā), and (padmasūtreṇa veṣṭayet) tied or covered with threat of lotus or its stalk, cold water should be sprinkled (siñcecchitodake).

रणे राजकुले दूते दिव्यकार्येषु योजयेत् ।

It should be used in (raṇe), royal court (rājakula) and emissary (dūte) and calestial purposes (divyākāryeṣu).

वैक्रान्तमभ्रकं कान्तो रसकश्च तथायसम् ।।70।।

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बिभीतकेन संयुक्तं माक्षिकं हेमतुल्यकम्।
समावर्त्य ततः सूतं योजयेत् पादयोगतः।।71।।

Vaikrānta, abhraka, kānta, rasa, louha and vibhītaka should be added to mākṣika and samāvartana of gold (hema) in equal quantity and mixing of mercury (pārada) in quantity of quarter to material (sūtam yojayet pādayogataḥ).

कुमारीरससंयुक्ता कृता हि गुटिका शुभा।
रोगान्मृत्युं जरां हन्ति वक्त्रस्था नात्र संशयः।।72।।

Śubhakārī guṭikā may be prepared with addition of juice of ghṛtakumārī. It should be retained in mouth (vaktrasthā), it destroys (rogānmṛtyum jarām hanti) disease (roga), mṛtyu (death) and senility (jarā), without any doubt (nātrasaṅśayaḥ).

पञ्चताराद्वरारोहे! सूतकद्वयमेव च।
त्रयो गगनभागाः स्युरेकैकं हेमकान्तयोः।।73।।
अर्धं शुल्बाद्विधायैतैर्गुटिकां कामसुन्दरीम्।
भक्षयेदजरश्चैव भवेत्तेन महाबलः।।74।।

Varārohe! Rajata (silver) five parts, pārada (mercury) in two parts and abhraka (mica) three parts, svarṇa (gold) one part and kānta louha (specific of metal-iron) should be procured. Tāmra (copper)may be taken in quantity of half of the mixture of material e.g. silver and four others, and mixed well and triturated (guṭikām kāmasundarīm), finally the pills are prepared and they are known as kāmasundarī guṭikā. It is suggested to be used orally and its effects make the person devoid from senility (bhakṣayedajaraścaiva) and with greatly strengthful (mahābalaḥ) or powerful physique.

सूतभस्म पलैकं च मृतकान्तः पलोन्मितः।
एकीकृत्य च तत्सर्वं मध्वाज्याभ्यां तु पेषयेत्।।75।।
गुटिकां कारयेद् देवि! त्रिवारं तदनन्तरम्।
एकैकं भक्षयेन्नित्यं वर्षमेकं निरन्तरम्।।76।।

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जीवेद्वर्षसहस्राणि रुद्रतुल्यो महाबलः ।

Pārada (sūta) bhasma and kānta bhasma (mṛtakānta) are mixed and added with honey (madhu) and ghṛta, later pills are made. One pill-guṭikā is used thrice a day for one year continuously (trivāram tadanantaram). Man enjoying great strength (mahābalaḥ) lives long for thousands of years (jivedvarṣasahasrāṇi rudratulyo) like Śiva.

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श्वेतपुनर्नवाकल्पः

ŚVETAPUNARNAVĀ KALPAḤ

पुनर्नवाया मूलं तु शुभ्रं गोघृतमिश्रितम् ।
अञ्जितं हरति क्षिप्रं नेत्रान्तरगता रुजः ।।1।।

The root of śvetapunarnavā should be ground with cow's ghee (goghṛta) and applied in eyes in the form of añjana (collyrium) which promptly alleviates diseases of eyes.

क्षीरेण पुष्पं मधुनाश्रुवाहं भ्रुवोश्च कण्डूं पटलं च नील्या ।
नेत्रान्धतां काञ्जिकया निहन्ति पुनर्नवा नेत्रनवं करोति ।।2।।

Punarnavā is recommended to administer with different media or base in eyes for the alleviation of following eye diseases:

Netrapuṣpa	: Dugdha (milk)	: Kṣireṇapuṣpam
Aśruvāha	: Madhu (honey)	: Madhunāśruvāham
Bhru kaṇḍū-paṭala	: Nīlī	: Bhruvośca Kaṇḍūm
Netrāndhatā	: Kāñjī (gruel)	: Netrāndhatā Kāñjikayā

Punarnavā makes eyes new (or to renew, reorient or rejuvenate the eyes), and medically, it promotes eye vision and whole function of eye, by protecting and eliminating or curing various

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opthalmic ailments. Hence, `punarnavā' is generally defined (punarnavā netranavām karoti) as visionary perfection drug.

नक्तान्ध्ये च दिवान्ध्ये च क्षीरं युञ्जीत पूर्ववत् ।
छायाशुष्कं तु तच्चूर्णं समूलफलपल्लवम् ।।3।।
सिन्धूत्थं गोघृतेनाक्तं गुल्मप्लीहविनाशनम् ।
तच्चूर्णं सितया साकं यद्वा क्षीरेण यः पिबेत् ।।4।।
प्रभातकाले सततं स जीवेच्छरदां शतम् ।
चूर्णं ज्योतिष्मतीयुक्तं कामानलविवर्धनम् ।।5।।

Punarnavā kṣīra is suggested to use, as indicated earlier (pūrvavat), in both conditions of night blindness (naktāndhya) and day blindness (divāndhya).

The herb, occurring in Sindhu region (sindhuktam) is medicinally useful in gulma and plīha roga (splenomegaly), specifically root, fruit and leaves- shade dried in powder form with ghee.

Powder of punarnavā, mixed with sitā or milk is recommended to be taken in morning regularly and the person, resultly, lives for hundreds of years (jiveccharadām śatam).

Its powder mixed with jyotiṣmati, if taken orally, is promoting or stimulating sexual urge (kāmānalavivardhanam).

तज्जटां वारिणा पिष्ट्वा नेत्ररोगेषु योजयेत्।
शिखामधुसमायुक्तं सेवितं च जरां जयेत्।।6।।

Jaṭā should be ground with water for making paste in eye diseases. Its root and honey (madhu) are mixed and used by the person in order to counter senility.

पुनर्नवाशिखाचूर्णं पलार्धं पयसा सह।
मासैकं मासयुग्मं वा जीर्णं पीतं विनाशयेत्।।7।।

The powder of punarnavā śikhā, in quantity of half pala, should be mixed in milk, and taken for either one or two months. It alleviates chronic kāmalā (jirṇa pītam vināśayet).

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क्षीरान्नेन विनश्यन्ति शिरोरोगज्वरादयः।
पुष्यार्केण च संगृह्य प्रातः श्वेतपुनर्नवाम् ।।8।।
समूलपर्णां संगृह्य सूक्ष्मचूर्णं तु कारयेत्।
घृतेन मधुनालोड्य मासमात्रं निधापयेत् ।।9।।
वसन्तसमये चैव शुचिर्भूत्वा समाहितः।
अहन्यहनि भोक्तव्यं विडालपदमात्रकम् ।।10।।

During this course of punarnavā use, the cereals cooked in milk (kṣīrānnena vinaśyanti) are advised for consuming as diet. It alleviates diseases of head and fevers etc (śirorogajvarādayaḥ).

The punarnavā herb alongwith root and leaves should be procurred (collected) on ravivāra (sunday) in puṣyanakṣatra, and then plant be ground for preparing powder. This powder is added with ghṛta and madhu (honey), mixed well and it is kept for one month. Later on, the drug should be taken, in dose of one karṣa, daily after getting purified, during the season of spring (vasanta).

ततो मासान्तरे देवि चाम्पेयकुसुमप्रभः।
अल्या समानः केशः स्याद् गौडदेशस्त्रियामिव ।।11।।
बृहस्पतिसमो विद्वाञ्जीवेत्पञ्चशताब्दकम् ।

Devi! The hairs becomes, after use of one month, like hairs of women of gouḍa deśa, resembling to campaka flower, and bhramara. That man becomes erudite scholar (vidvāna) like Bṛhaspati and survives for five hundreds years (jivetpañcaśatābdakam).

तन्मूलेन प्रशान्तोष्मा ताम्रः स्वर्णत्वमाप्नुयात् ।।12।।

It root makes (converts finally) tāmra-by hot, becoming cold (praśāntoṣmā) into gold (svarṇatvamāpnuyāt).

तच्च योगेषु कनकं संयोज्य यदि भुज्यते ।
अनेककालजीवी स्यात् कन्दर्प इव मूर्तिमान् ।।13।।

If it is taken by mixing with gold (svarṇa), the person may

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survive for many years (anekakālajīvī), by becoming beautiful like the god of love, sex and desire kāmadeva (kandarpa iva mūrtimān).

✦✦✦

रक्तपलाशकल्पः
RAKTAPALĀŚA KALPAḤ

पातालपत्रमादाय पलाशतरुबीजकम् ।
निष्कद्वयमितं तैलं मध्वाज्येन समं पिबेत् ।।1।।

The leaves of pātāla (pātālapatra) and seeds of palāśa tree should be mixed in oil (taila) in quantity of two niṣka. One should drink alongwith ghṛta and madhu (honey).

मासमात्रेण योगीन्द्रो नक्षत्राण्यपि पश्यति ।
अनेककालजीवी स्यात् स्तूयमानः सुरासुरैः।।2।।

By use of this recipe for one month, man-as superior among devotees of yoga (yogīndra)-(may) observe even nakṣatrās and he is praised (stūyamāna) or respected among the gods (surāsuraiḥ) and demons. Ultimately he injoys longer life span (anekakālajīvī).

धात्रीरसेन तद्बीजचूर्णं सम्पयग्विभावितम् ।
सप्ताहं पयसा तद्वच्छोषयित्वा पुनः पुनः ।।3।।
सप्ताहसेवनात्तस्य दूरदृष्टिर्भवेन्नरः।
सूर्यः प्रकाशे वेगे तु वायुर्बुद्धौ बृहस्पतिः।।4।।
वाचा सरस्वतीं जित्वा जीवेदाचन्द्रतारकम्।

Its powder should be impregnated with juice of āmalakī, constantly for a week; and similarly it should be impregnated with milk. Finally it is to be kept after (shade) drying. This madicine promotes vision- longsight (dūradṛṣṭi-bhavennaraḥ). Person become capable (of extra - ordinary virtues) to conqueor over (or enjoy blessings from) sun (suraja) speech or vocal

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faculty (vāṇī); and he lives longest till moon and stars (jīvedācandratārakam).

आतपे शोषितं तस्य प्रसूनजनितं रजः ।।5।।
क्षीरेणार्द्रीकृतस्निग्धभाण्डे विन्यस्य संस्थितम्।
एकविंशदिनोर्ध्वं तु सुमुहूर्ते शिवान्तिके।।6।।
तद्भजेत् पयसाहारं काञ्जिकाम्लादिवर्जितम्।
एकविंशदिनैस्तस्य कल्केन खचरो भवेत्।।7।।

The fine powder of its flowers (prasūnajanitam rajaḥ) duly dried under sunlight (ātape śoṣitaṃ), should be kept in the unctuous vessels (snigdhabhāṇḍa)- wet or sprinkled with milk (kṣireṇādrikṛta), for twenty one days. Later, one should consume it before Lord Śiva (śivāntika) in any favourable day and time (sumuhūrtta), by depending (using) only to milk diet (payasāhāraṃ). Gruel (kāñjika) and sour etc. are restricted (kāñjikāmlādivarjitam).

After twenty one days- constant use of the drug recipe, (kalka), man will become space moving (khacaro bhavet) personality like the gods.

वज्रेण तुल्यो गजवद्भीमसेनपराक्रमः ।
जरामरणनिर्मुक्तो न कदाचित् क्षयं व्रजेत्।।8।।

Man becomes strengthful and victorious (parākramaḥ), and free from old age- senility and death (jarāmaraṇa nirmukto), like vajra, elephant (gaja) and bhīmasena.

तच्च चूर्णं समादाय पलपात्रं पिबेद्यदि ।
चतुष्पलेन दुग्धेन मासमात्रं जितेन्द्रियः।।9।।

Its powder, in the dose of one pala, should be taken with milk (four pala) for one month by observance of control over sensory objects (jitendriyaḥ).

तन्मूलेन प्रशान्तोष्मा ताम्रः स्वर्णं प्रजायते ।

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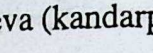
Its root pacifies heat of copper-thermal state (praśāntoṣmā tāmraḥ) and it converts into gold (svarṇa prajāyate).

अनेककालजीवी स्यात् कन्दर्प इव दीप्तिमान्॥10॥

Man survives very long (aneka kālajīvī) and gains lusture like kāmadeva (kandarpa iva diptimāna).



ब्रह्मकल्पः
BRAHMAKALPAḤ

ब्रह्मवृक्षस्य पञ्चाङ्गं छायाशुष्कं सुचूर्णितम्।
मध्वाज्याभ्यां लिहेत्कर्षं वर्धयेत् स जरां जयेत्॥1॥

All the parts (pañcāṅga) of brahmavṛkṣa should be procured and get them dried under shade (chāyāśuṣkam), and later the plant meterial is ground for preparing fine powder (sucūrṇitam). It should be licked, in dose of one karṣa, with madhu (honey) and ghṛta. It nourishes and promotes body in general (vardhayeta), and conquers senility (sa jarāṃ jayet).

जीवेद्वर्षसहस्रैकं दिव्यकायो भवेन्नरः।

Man life for thousands years (jīvedvarṣasahasraikam), and he converts a body with divinity (divyakāyo bhavennaraḥ).

ब्रह्मवृक्षमतिस्थूलं छेदयेदर्धभागतः॥2॥
मध्ये चार्धात् त्रिहस्तं स्यात्तस्य मूर्ध्नि जलं कृतम्।
पञ्चजातीफलैः पूरयित्वा ताक्ष्र्ये निरुध्य च॥3॥
कुशैस्तु वेष्टयेत् सर्वं मृदालेप्य च गोमयैः।
आवेष्टय वस्त्रखण्डेन लिम्पेन्मृद्गोमयैस्ततः॥4॥

Brahmavṛkṣa when very bulky (brahmavṛkṣamati sthūlam) should be cut off at half (chedayedardhabhāgataḥ), and it is of three hands (trihastam) from middle to half (madhye cārdhāt), then water may be kept on top (mūrdhni jalam kṛtam). It should

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be filled (pañcajāti phalaih pūrayitvā) with five fruits of jātiphala and retained or obstructed on tārkṣya (tārkṣya nirudhya). Then the same should be covered, with kuśa (kuśaistu veṣṭayeta sarvaṃ), and it is pasted mixture of clay and cow-dung (mṛdalepya ca gomayaiḥ); and finally, after covering with cloth, it is again pasted by clay and cow-dung sticky mixture (limpenmṛdgomayaistataḥ).

शुको गजपुटे देयः सम्यगारण्यकोद्भवः।
स्वाङ्गशीतलमुद्धृत्य सद्रवाणि फलानि च ।।5।।
क्षिपेन्मध्वाज्यसंयुक्ते भाण्डे तान्येव भक्षयेत्।

Śuka (brahmavṛkṣa) occurring in wild state or forests should be processed in gajaputa (for incineration or māraṇa) and when it is naturally or self-cooled down (svāṅgaśitala), the same material inside- fruit with liquid (sadravāṇi phalāni ca)- should be taken out. It should be now kept in container with ghṛta and madhu. This recipe should be orally used.

यथेष्टं भूगृहान्तस्थः क्षीराहारी जरां जयेत् ।।6।।

That person should reside in the house or cave underground at his own (bhūgṛhāntasthaḥ) and consume a milk diet (kṣīrāhāri) which counters old age (jarāṃ jayet).

छिद्रं पश्यति मासाभ्यां निधानानि च भूतले ।
जीवेद् ब्रह्मदिनं यावत् सर्वरोगविवर्जितः ।।7।।

One may observe wholes and treasures hidden underground; and he survives till Brahma day (jīved brahmadinam yāvat), by keeping himself free from all the diseases (sarvarogavivarjitaḥ).

'ॐ नमो वासुदेवाय श्रीकेशवाय श्रीनृसिंहाय तेजसे कुरु कुरु स्वाहा।'
अनेन मन्त्रेण सप्तवारमभिमन्त्र्यौषधं भक्षयेत् ।।8।।

This medicine has been prescribed to use orally in proper way specifically under procedure of enchanting hymns (anena

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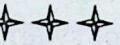
mantreṇa) seven times (saptavāramabhimantryauṣadhaṃ bhakṣayet) by performing abhimantraṇa (through mantra recommended):

Mantra : Om namo vāsudevāya śrīkeśavāya śrīnṛsimhāya tejase kuru kuru svāhā.



श्वेतपलाशकल्पः

ŚVETAPALĀŚAKALPAḤ

पत्रं पुष्पं फलं ग्राह्यं सूक्ष्मचूर्णं च कारयेत्।
कृत्वा गोक्षीरसंयुक्तं भक्षयेद्वा समाहितः ।।1।।

The leaves, flowers and fruits are made fine powder which should be taken with milk of cow (gokṣīrasaṅyuktaṃ), with concentration of mind (samāhitaḥ).

क्षीराहारी भवेन्नित्यं वलीपलितवर्जितः।
द्विरष्टवर्षकायोऽसौ जीवेद्वर्षशतत्रयम् ।।2।।

Person while using the drug should remain depend on only milk diet daily. He will remain free from wrinkles and greying of hairs, and survives, by keeping his young age of sixteen (dviraṣṭavarṣakāyo), for three hundreds years (jīvedvarṣaśatatrayam).

तस्य पुष्पस्य निर्यासं तालकेन सुभावितम् ।
तेन पातालकल्केन द्वाविंशांशेन विन्दति ।।3।।
वङ्गो भवति तत्तारं कुन्दपुष्पस्य संनिभम् ।

The exudate of its flowers (tasya puṣpasya niryāsam) should be impregnated with tālaka (tālakena subhāvitam), and its twenty two part (dvāviṅśāṅśena vindati) may be added with paste of pātāla (tenapātālakalkena), consequently (vaṅgo bhavati tattāram) vaṅga becomes tāra or rajat like flower of kunda (kundapuṣpasya saṇnibhaṃ).

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तस्य पुष्परसं चैव गन्धकं चैव भावयेत् ।।4।।
लिप्तानि सूक्ष्मपत्राणि पुटपाकेन काञ्चनम् ।

Its juice of flowers (puṣpa rasa) and gandhaka are impregnated and well mixed (bhāvayeta); it is processed through puṭapāka of small leaves (liptāni sūkṣmapatrāṇi puṭapākena) and becomes finally gold or swarṇa (kāñcanam).

तस्य बीजस्य तैलेन गन्धकेन सुमर्दितम् ।।5।।
द्वात्रिंशदंशैस्तत्कल्कैः पारदः काञ्चनं भवेत् ।

The oil of its seeds (tasya bījasya tailena) and sulphur (gandhaken sumarditam) are well triturated, and its thirty two (second) part (dvātriṅśadaṅśaistatkalkaiḥ) of kalka converts mercury (pāradaḥ kāñcanam bhavet) into gold.

श्वेतपालाशपञ्चाङ्गं चूर्णितं मधुना सह ।।6।।
कर्षैकं भक्षयेन्नित्यं व्याधिमृत्युजरापहम् ।

All the parts of śveta palāśa (śveta palāśa pañcāṅgam) are ground to make powder which is taken orally with honey in the dose of one karṣa daily. It counters and eliminates disease, death and senility (vyādhimṛtyujarāpaham).

ब्रह्मायुर्जीवितं सिध्येत् स्पर्शमात्रान्न संशयः ।।7।।

Merely by touch (sparśamātrānna saṅśayaḥ), he (it) becomes siddha- attaining perfection- along age of Brahmā (brahmāyurjīvitam sidhyeta); there is no doubt in it.

अमृतं कूरू, अमृतमालिन्यै नमः ।
अनेन सर्वे सिध्यन्ति योगाः सप्ताभिमन्त्रिताः ।।8।।

All the drug recipes (anena sarve sidhyanti yogāḥ) are desired to be effected with enchanting of hymns- abhimantraṇa- seven times (saptābhimantritāḥ), by reciting and applying prescribed hymn or mantra.

Mantra : Amṛtam kūru, amṛtamālinyai namaḥ.

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कृष्णहरिद्राकल्पः

KṚṢṆAHARIDRĀKALPAḤ

आर्द्राशुष्कं निशाचूर्णं शुष्कभाण्डोदरस्थितम् ।
तन्निष्कपात्रं मूत्रेण गव्येनापीय शोधयेत् ।।1।।

The powder of haridrā should be dried under shade (ārdrāśuṣkam) in ārdrā nakṣatra and put in dry vessel (śuṣkabhāṇḍodarasthitaṃ) and perform śodhana by taking it one karṣa with cow's urine (gavyenapīya śodhayet).

सप्ताहं सेव्यमानं तु हन्यात् कुक्षिगतान् गदान्।
उष्णोदकेन तत्पानात् सप्ताहाद्वीर्यवान् भवेत्।।2।।

It alleviates abdominal diseases (hanyāt kukṣigatān gadāna) by using one week. Its oral use with warm water for a week attains strength or semen (saptāhādvīryavān).

शाल्यन्नं पयसाश्नीयाद् गवामाज्येन नित्यशः।
निष्कमात्रं निशाचूर्णं मधुना सह मेलनात्।।3।।

The powder of niśā, in dose of one karṣa, should be used daily with goghṛta and madhu or honey, and the person, who is using this drug, has been advised to depend himself on śālirice cooked in milk (śālyannam sevyamanam).

मासाच्च शिवकान्तिः स्याद् द्विमासात् कमलप्रभः ।
त्रिमासात् पीतकाकारश्चतुर्मासाज्ज्वरादिभिः ।।4।।
विमुक्तः पञ्चमासाच्च स्थिरयौवनगर्वितः ।
षण्मासात् सूर्यसंकाशः सप्तमासान्मनोजवी ।।5।।

One attains excellent lustre or teja like Śiva (śivakānti) after using for one year, and it becomes lustreful like lotus (kamalaprabhaḥ).

One achieves shape of pītaka (pītakākāra), gets rid off from fever and other ailments, and becomes proudy to gain young age when used for five months (sthirayauvanagarvitaḥ).

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If it is used for six months, person becomes like sun (ṣaṇmāsāt sūryasaṅkāśāḥ) and he becomes forceful like soul (mana) (śaptamāsānmanojavī).

अष्टमासात् प्रसन्नात्मा दूरश्रवणवान्नरः।
नवमासादनायासात् स्त्रीशतं चाभिसेबते ।।6।।

One becomes happy (prasannātmā) and gains capability of far distant audition (dūrasravaṇavānnaraḥ) after using for light months. Within nine months period of use, man attains sexual strength for copulating with hundred women.

अनेकशास्त्रवेदी स्याद् दशमासनिषेवणात्।
मासादेकादशान्मर्त्यः सर्वज्ञत्वमवाप्नुयात् ।।7।।

One gains erudition in scholarship having knowledge of many scriptures (anekaśāstravedī), and man attains status as knower of all (sarvajñatvamavāpnuyāt).

इदं संवत्सरं यस्तु सेवते क्षीरपोऽन्वहम्।
जरामरणनिर्मुक्तो हरिद्राचूर्णलोलुपः।।8।।

When it is constantly used haridrā cūrṇa (haridrācūrṇa lolupaḥ) for one year and remains dependent on only milk diet (kṣīraponvaham), perṣon (user) devoids of senility and death (jarāmaraṇanirmukto).

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कटुरोहिणीकल्पः
KṬUROHIṆĪKALPAḤ

पुष्यार्के रोहिणीचूर्णं वारिणा सह सेवितम्।
ज्वरं हरति दुर्वारं भ्रमसंभ्रमकारकम्।।1।।

The powder of rohiṇī, in puṣya nakṣatra on sunday (puṣyārka rohiṇīcūrṇam), is used with water and it alleviates incurable fever with various complications such as vertigo, giddiness etc. (bhramasaṃbhramakārakam).

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पयसा चान्विता सम्यक् पलार्धेन विपाचिता ।
अष्टावशेषं तत्क्षीरं रात्रौ सर्वज्वरापहम् ।।2।।

Rohiṇī, in dose of half pala, should be cooked for decoction- by process of remaining eighth part (aṣṭāvaśeṣam), and the same is orally taken in night, in order to alleviate all kinds of fever.

प्रभातकाले संपीता विरेचनकारी स्मृता ।
पिष्ट्वाश्वत्थत्वचा कट्यां लेपाद्दाहज्वरापहा ।।3।।

It acts as purgative when it (rohaṇī) is internally taken in morning. It is ground with bark of aśvattha for making a paste which is applied on waist (kaṭyām lepāt); it alleviates dāha (burning sensation) and jvara (fever).

तन्मूलं मधुना पीतं सर्वज्वरहरं नृणाम् ।
तच्चूर्णमर्कदुग्धेन भावितं सेवितं यदि ।।4।।
ताम्बूलसहितं चैव कृत्वा तद्गुटिकात्मना ।
तृतीयकं ज्वरं हन्याच्चातुथिकमथापि वा ।।5।।

Its root mixed with honey should be taken internally and it eliminates all types of fever (sarvajvaraharam nṛṇām).

The powder of its root should be impregnated with latex of arka and pill is taken with betel (tāmbūla sahitam); it alleviates fever especially tertion (tṛtīyakam) and quartan (caturthika) types.

काञ्जिकेन समायुक्तं समस्तविषनाशकम् ।

It acts as antidote against all types of poison (samastaviṣanāśakam).

वीरवृक्षस्य तन्मूलं कण्ठस्थं ज्वरनाशकृत् ।।6।।

The (root of) vīravṛkṣa and its root are suggested to wear (tanmūlam kaṇṭhastham), for alleviating fever.

शिवावीरजटामूलं कट्यां संवेष्ट्य तन्तुना ।

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सरागेण गले बद्ध्वा सर्वरोगनिवारणम् ।।7।।

Śiva (harītakī), vīra (śṛṅgī) and jaṭā (jaṭāmāṅsī) root are tied around waist (kaṭyām samveṣṭya tantunā) as well as wore in a red thread in neck. In this way, it eliminates all types of diseases.

अश्वगन्धाकल्पः
AŚVAGANDHĀKALPAḤ

अश्वगन्धारजः श्लक्ष्णं पारदैः सह सेवितम् ।
अन्वहं कर्षमात्रेण सर्वामयविनाशनम् ।।1।।

The fine powder of roots obtained, from aśvagandhā plant (aśvagandhā rajaḥ), in the dose of one karṣa, should be used daily with pārada (mercury). It alleviates all the diseases (sarvāmayavināśanam).

धात्रीरसेन तच्चूर्णं कर्षं यष्ट्यापि सेवितम् ।
दिव्यदृष्टिर्भवेज्जन्तुर्जरामरणवर्जितः ।।2।।

Its powder, in dose of one karṣa, mixed with juice of dhātrī-fruits and madhuyaṣṭi roots, should be used. It effects to achieve divine vision (divyadṛṣṭi).

निषकमात्रं हि तद्बीजं गुडूच्यास्त्वग्भवं रजः ।
संयोज्य निष्कद्वयतः सेवयेदुष्णवारिणा ।।3।।

Its seeds one karṣa and powder of guḍucī bark two karṣa are mixed and given with tapid water.

पीतं जयति दुर्वारं नानाविधगदानपि।
तच्चूर्णं नवनीतेन सेवितं सामजालहृत् ।।4।।

Its use alleviates various kinds of diseases. Its powder with butter (navanīta) is interally taken. It alleviates conglomeration of sāma doṣa (sāmajālahṛta).

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तच्चूर्णं तैललेपेन प्रणश्यन्ति त्वगामयाः।

Its powder (half pala) is mixed in oil (dviguṇa taila) and this paste is applied externally on skin diseases.

पलार्धमस्य चूर्णस्य तिलं तद्द्विगुणं ततः ।।5।।
कुसुम्भमाषजं चूर्णमेतदाज्येन पाचितम्।
अपूपं भक्षयेन्मासं वत्सरं वा जरां जयेत् ।।6।।

Its powder half pala and tila seeds in double quantity, kusumbha and māṣa powder are cooked in the form of apūpa, fried in ghṛta. This medicated food article is consumed for a month or year, which conquers over senility.

श्वेताश्वगन्धमूलेन रक्षाबन्धे कृते सति।
दुर्बलोऽपि महाभारं वहेदक्लिष्टवेदनः ।।7।।

The root of śveta aśvagandhā is employed making for (the purpose of) rakṣāvandhana (piece of drug root is tied in a thread, which is used for wearing on wrist, arm or any other body part as desired). `Rakṣābandhana' is normally meant for tying up a thread for making safety (which is also socio-traditional practice and festivity in Indian culture).

Similarly, the `rakṣābandhana' of aśvagandhā root is suggested for a weak person (durbala) who may be able to lift heavy weight (mahābhāra).

उपोष्य त्रिदिनं माघत्रयोदश्यां जपेद्धरेः।
मन्त्रं भजेदश्वगन्धाचूर्णं शस्त्राभिघातहन् ।।8।।

The powder of aśvagandhā root should be used internally, on trayodaśi (13th. day) falling in month (māsa) of māgha, by observance of three days fast (uposya tridinam) and japa- repeated enchanting of particular hymn or religious words of faith (japeddhareḥ mantram). This type of application of drug relieves pain caused by trauma (śastrābhighātahan).

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अंकोलकल्पः

AṄKOLAKALPAḤ

सितारुणहरित्कृष्णवर्णैश्चैव चतुर्विधः ।
अङ्कोलं गुरुहस्तस्य मूलं पूर्वदिगाश्रितम् ।।1।।
कर्पूरमधुसंयुक्तं नेत्रयोरञ्जनं यदि ।
दिनावसाने क्रियते नष्टदृष्ट्यवलोकनम् ।।2।।

There are four types or kinds of aṅkola viz. white (sitā), red (aruṇa), green (hariṭa) and black (kṛṣṇa).

The root of aṅkola should be obtained from east on thursday in hasta nakṣatra, and it should be ground and mixed with camphor (karpūra) and honey (madhu) in the form of collyrium (añjana) in eyes, in the evening. It acts to promote effectively eye vision which makes a blind person able to see the objects with improved eye sight (naṣṭadṛṣṭyavalokanam).

एकविंशदिनैस्तस्य बीजं क्षौद्रसमन्वितम् ।
भजन्तं मानवं दृष्ट्वा सद्यस्सर्पो मृतिं नयेत् ।।3।।

The seed of aṅkola with honey should be used for twenty one days by the person, then snake may die (sadyasarpo mṛtim nayet) when reptile sights that person (bhajantam mānavam dṛṣṭvā).

तद्बीजचूर्णं मधुना पक्षे चान्द्रदिनान्तरे ।
एकोऽपि सेवते मर्त्यो जरामुक्तो युवा भवेत् ।।4।।

The seeds of aṅkola with honey (madhu) should be used in a fortnight keeping interval of cāndra day (cāndra dināntare)- for twenty one days. It acts to make free from old age and regain youth age (jarāmukto yuvā bhavet).

तत्तैलमर्दितः सूतः पुटे बन्धत्वमाप्नुयात् ।
तन्निष्कमात्रं विन्यस्तस्ताम्रः स्वर्णत्वमाप्नुयात् ।।5।।

The mercury (sūtaḥ) is triturated with oil of aṅkola seeds

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(puṭe bandhatvamāpnuyāt) and pārada or mercury becomes baddha finally. Its addition in quantity of one karṣa to copper may convert it into gold (tāmraḥ svarṇatvamāpnuyāt).

कृष्णाङ्कोलोत्थबीजानि चूर्णीकृत्य हि तेन च।
श्लक्ष्णेन सम्यक् ताम्रस्य भाजनान्तं प्रलेपयेत्।।6।।

The fine powder of kṛṣṇāṅkola should be used in pasting on copper vessel (tāmrasya bhājanāntam pralepayet).

तद्वृक्षभाजनान्तस्थं निक्षिपेद्भानुसन्निधौ।

That vṛkṣa (tadavṛkṣabhājanāntastham) may be put in that vessel and kept in sunlight (bhānusannidhau).

तेन विस्तारितं तैलमादायाम्बुजन्तुभिः।।7।।
कृतं वर्त्या युतं चैव दीपेन कृतकज्जलम्।
कज्जलेनाञ्जयेन्नेत्रमदृश्यकरणं भवेत् ।।8।।

The wick (kṛtam vartyā) prepared of fibres of lotus stalk (ambuja tantubhi) and kept in that oil (obtained through preceding method) in a dīpaka. It is lighten in order to prepare kajjalī (dipen kṛtakajjalam). It is applied as collyrium (añjana) in eyes (kajjalenāñjayennetra) which may enable to disappear (adṛśyakaraṇam bhavet) the person.

अरुणाङ्कोलबीजस्य तैलं सम्यक् समाहृतम्।
तेन प्रलिप्य ताम्रस्य पत्राणि पुटपाकयोः।।9।।
कालिकागन्धसंयुक्तं निष्कमात्रं कृते सति।
विनिष्कमात्रं स्वर्णेन स्वयं कनकतां व्रजेत् ।।10।।

The oil should be obtained from the seeds of red variety of aṅkola and copper (tāmrasya patrāṇi puṭapākayo) may be put in it and with kālikāgandha in quantity of one niṣka. Lastly, viniṣka gold becomes gold itself (viniṣkamātram svarṇena svayaṃ kanakatāṃ vrajet).

विमर्द्य पारदं तेन मूषायामधरोत्तरम्।

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पुटीकृतं भवेत्तेन बध्येत च रसः क्षणात् ॥11॥

Mercury (pārada) is triturated (mardana) in it; and the same is kept in mūṣā and further put or downward and upward (mūṣāyāmadharottaram)- are processed. Resultly, the pārada gets baddha within moments (badhyet ca rasaḥ kṣaṇat).

लक्ष्मणाकल्पः

LAKṢMAṆĀKALPAḤ

कृष्णपक्षे चतुर्दश्यां गुरुपुष्ये च वा पुनः।
संमन्त्र्य लक्ष्मणामूलं सोपचारं समुद्धरेत् ॥1॥

The root of lakṣmaṇā herb should be procured (sopacāram samuddharet), by performing religious rite with enchanting of hymns (saṁmantrya), on caturdaśī of kṛṣṇapakṣa (kṛṣṇapakṣe caturdaśyām) or in puṣya nakṣatra of thursday (gurupuṣye).

ॐ सर्वार्थसाधिन्यै लक्ष्मणायै स्वाहा।
शुभं तन्मूलमादाय कृष्णोन्मत्तफलस्थितम् ॥2॥
त्रिदिनं च स्वशुष्केण मन्त्रं चूर्णेन वश्यकृत्।

Its root (śubham tanmūlamādāya) should be obtained and set on fruit of dhattūra (kṛṣṇonmattaphalasthitam). Naturally it gets perfection (mantram curṇena vaśyakṛt) through enchanting of specific hymn (`Om sarvārthasādhinye lakṣmaṇāyai svāhā- mantra jāpa).

रोचनालक्ष्मणामूलं चन्दनं कुङ्कुमं समम् ॥3॥
मुखलेपादितः सर्वमवश्यनरमोहनम् ।

Gorocana, lakṣmaṇā root, candana and keśara are obtained in equal quantity and its mixture is pasted over face and other parts. This gives (sarvamavaśyanaramohanam) hypnotising effect (attracting for taking into grip in order to make the per-

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son favourable by the dynamic affect or psycho-spiritual power) which is known as `vaśikaraṇa or other terms like mohana-sammohana'.

उद्धरेल्लक्ष्मणामूलं रक्तचन्दनमिश्रितम् ।।4।।
यस्मै कस्मै प्रदातव्यं स वश्यो भवति क्षणात् ।

Lakṣmaṇā root is procured by rooting out (uddharellakṣmaṇāmūlam) and it is given with red sandala (raktacandana miśritam) to whomsoever (yasmai kasmai pradātavyam), resultly that person becomes inclined to favour (sa vaśyo bhavati kṣaṇāt).

लक्ष्मणामूलतगरं सकुष्ठं नागकेसरम् ।।5।।
विलेपनादिदं लिङ्गे यावज्जीवं वशं नयेत्।

Lakṣmaṇā, tagara, kuṣṭha and nāgakesara- roots of all the drugs except nāgakesara flower part- are mixed well and their pasted is applied on penis (vilepanādidam liṅge). This kind of drug application makes vaśikaraṇa life long (yāvajjīvam vaśam nayet).

लक्ष्मणामूलतगरतिलकोऽतिजनप्रियः ।।6।।

A mixture of lakṣmaṇā and tagara roots is applied as `tilaka' (tilako atijanapriyaḥ)an auspicious mark on forehead, in order to enjoy its `vaśikaraṇa' effect.

ॐ नमो महेश्वराय सर्वजनवशं कुरु कुरु स्वाहा।

This hymn (mantra) `om namo maheśvarāya sarvajanavaśam kuru kuru swāhā' is given for enchanting or incantation during the process of lakṣmaṇā drug application.

लक्ष्मणामूलसौवीराञ्जनके समभात्रके ।।7।।
कृत्वाञ्जयेदक्ष्यमूभ्यां भवेद्वश्योऽखिलो जनः ।

Lakṣmaṇā root and sauvīrāñjana are taken in equal quantity and its fine powder is prepared in the form and process of collyrium (añjanavidhi). It is applied in both eyes (kṛtvāñjayeda

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kṣyamūbhyām) in collyrium mode of opthalmic administration. By this application, there is specific effect of vaśīkaraṇa to all the peoples (bhavedvaśyo akhilo janaḥ).

तन्मूलं तगरं सम्यग्वारिणा योज्य साम्यतः ।।8।।
ललाटे तिलकं कृत्वा स्यात् सर्वप्रियदर्शनः।

Its root (lakṣmaṇā) and tagara, both in equal quantity, are mixed well in water and put on forehead in symbol of `tilaka' (lalāṭa tilakam kṛtvā) which is auspicious mark on tilaka. It is good or favourable- fortunate- for all (sarva priya darśanaḥ) being auspicious.

ॐ जयायै विजयायै स्वाहा ।।9।।
लक्ष्मणायाश्च मूलेन रजसा चन्दनस्य च।
धूपयेत् सर्वमङ्गं च स भवेदखिलप्रियः।।10।।

The root of lakṣmanā and candana are finely powdered. This material is employed in the form of fumigation to whole body (dhūpayet sarvamaṅgam). It makes the man favourite to all. A hymn (mantra) is prescribed for incantation (jāpa) `Om jayāyai vijayāyai svāhā .

मूलं हि लक्ष्मणायाश्च क्षीरेण सह पाययेत्।
पुंसस्तस्य विनश्यन्ति सर्वाण्यर्शांसि मासतः।।11।।

The root of lakṣmaṇā is internally given for one month. It alleviates all types of haemorrhoids (vinaśyanti sarvāṇyarśāṅsi māsataḥ).

प्रातर्मूलं लक्ष्मणायाः पिबेद् ब्राह्मीघृतेन च।
पक्षेणैकेन बालानां ग्रहं नाशयति ध्रुवम् ।।12।।

Lakṣmaṇā root (powder form) should be used with brāhmī ghṛta in morning for a fortnight. It acts definitely for countering seizures of children (bālānām graham nāśayati dhruvam).

ॐ नमो भगवते महेश्वराय स्वाहा।
लक्ष्मणामूलमाबद्धं मूर्ध्नि चोरभयं तथा।।13।।

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व्याघ्रादपि भयं तस्य न क्वचिच्च समुद्भवेत्।
हस्ते च लक्ष्मणामूलं बद्ध्वा युधि भजेज्जयम्।।14।।

Lakṣmaṇā root is effective to check fear from thief and leopard (corabhayam tathā vyāghrādapi bhayam) if tied on head (ābaddham mūrdhni).

One becomes victorious in war (yudhi bhavejjayam) when lakṣmaṇā root is tied in hand (haste baddhvā).

A hymn (mantra) is prescribed for incantation (japa) : `Om namo bhagavate maheśvarāya svāhā'.

ॐ हरिहराय स्वाहा ।
लक्ष्मणामूलमालिप्य सर्वेषां च भवेत्प्रियः।।15।।

Lakṣmaṇā root is paste on body (lakṣmaṇāmūlamālipya) and then, man becomes favourite to all (sarveṣām ca bhevetpriyaḥ).

A hymn (mantra) is prescribed for incantation (japa) : `Om hariharāya svāhā'.

ॐ वश्यं मे स्वाहा तन्मूलाय नमः ।
शिलोदकेन तन्मूलतिलकं वशयेन्नृपम् ।।16।।

Its (lakṣmaṇā) root (tanmūlam) ground in śilodaka and put on forehead as tilaka (tilakam vaśayennṛpam), which effects king (to make favour to someone) as vaśīkaraṇa (vaśayennṛpam).

A hymn (mantra) is prescribed for incantation (japa-pāṭha) : `Om vaśyam me svāhā tanmūlāya namaḥ'.

तन्मूलं पलमात्रं हि गोक्षीरेण विमिश्रयेत्।
चतुर्मासं पिवेद्वन्ध्या ध्रुवं पुत्रवती भवेत्।।17।।

Its (lakṣmaṇā) root (one pala) should be mixed with cow's milk (gokṣīreṇa vimiśrayet) which is given to woman for four months. By this use of lakṣmaṇā, even a sterile woman bears a male child (vandhyādhruvam putravati bhavet).

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ईश्वरी कल्पः
IŚVARĪKALPAḤ

ॐ ईश्वरि सर्वदानववशंकरि राक्षस्यै स्वाहा।
इति मन्त्रेण गन्धाद्यैरभ्यर्च्यावेष्ट्य सूत्रकैः ।।1।।
त्रिधा घटं हि ताम्रोत्थं मार्तिकं वा सुपूजयेत् ।
ततः प्रदक्षिणं कृत्वा भक्त्या स्तुत्या नमस्य च।।2।।
तत्र सूर्योदयात् पूर्वं मन्त्रमष्टोत्तरं जपेत् ।

The pot (ghaṭa) made of copper (tāmrottha) or clay-earthen vessel (mārtikam), should be tied or rolled up (aveṣṭya sūtrakaiḥ) by thread thrice. This sacred pot should be worshipped-ghaṭapūjana and with aromatics etc. as well as enchanting of hymn (iti mantreṇa gandhādyairabhyarcyā) as follows:

`Om īśvarī sarvadānavavaśaṅkari rākṣasyai svāhā'.

Afterwards, one should take a roun- parikramā (tataḥ pradakṣiṇam), praise or pray with devotion (kṛtvā bhaktyā stutyā namasya ca) and `namaskāra'; one must perform japa- incantation-108 times before rising the sun (tatra suryodayāt pūrvaṃ).

अस्याश्च पादलेपेन दिनेनैकेन मानवः ।।3।।
विंशतिं योजनान्येत्य पुनरायाति चालयम् ।

One may walk or go on foot, twenty yojana far in one day (dinenaikena mānavaḥ) and again returns home if the drug is pasted on foot-palm (pādalepena).

ईश्वरीपुष्पपिष्टस्य लेपनं जनमोहनम् ।।4।।

The flowers of īśvarī are applied as a paste (piṣṭasya lepanaṃ), in order to hypnotise (janamohanam).

सद्यो जयति दुर्वारं वैरिणं विजयी भवेत् ।

It effects to enable victory (sadyo jayati) over unconquerable enemies (durvāraṃ vairiṇaṃ).

अभ्यज्याज्यं मूर्ध्नि पुष्ये मन्त्रमुच्चार्य पूर्ववत् ।।5।।

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ईश्वरी सकलां भीतिं छिनत्ति न हि संशयः ।

Iśvarī should be pasted with ghṛta on head (abhyajyājyam murdhni puṣye), in puṣya nakṣatra by enchanting the hymns-mantra (mantramuccārya pūrvavat). It eliminates all kinds of fear (sakalām bhītiṃ), without any doubt (chinatti na hi saṅśayaḥ).

सहदेवीश्वरीमूलं मयूरशिखया सह ॥6॥
संमन्त्र्य मानिनीं स्वस्थः स्ववशां कुरुते सदा ।

Sahadevī and īśvarī mūla are mixed with mayūraśikhā, are used with due performance of `abhimantraṇa', in order to effect `vaśikaraṇa' of passionate and proudy woman (manini svasthaḥ svavaśāṃ kurute sadā) by a healthy man.

ईश्वरीमूलमादाय ग्रहणे चन्द्रसूर्ययोः ॥7॥
चूर्णितं नेत्रयोर्न्यस्तं काञ्जिकेन विषापहम् ।

The root of īśvarī should be obtained in the time of eclipse of sun and moon (grahaṇe candrasūryayoḥ) and its powder (iśvarī root) is mixed with gruel (kāñji). The same is applied (cūrṇitam netrayonyarstaṃ) as collyrium (añjana) to eliminate poison (viṣāpaham).

तदेवासनसंयुक्तं जङ्गमादिविषं हरेत्॥8॥

The same eliminates (haret) jaṅgama and other similar poisons when given with asana (tadevāsana saṅyunktam).

+++

शाल्मलीकल्पः
ŚĀLMALIKALPAḤ

सितारुणहरित्पीतवर्णैः सा स्याच्चतुर्विधा ।

It (śālmalī) is four types viz. white (sitā), red (aruṇa), green (harita) and yellow (pīta).

मूलं संपीड्य शाल्मल्यास्त्रिलोहपरिवेष्टितम् ॥1॥

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वक्त्रान्तरगतं तत् स्याददृश्यकरणं ध्रुवम्।

The root of śālmalī should be made in the shape of `piṇḍa which may be processed with three types of louha (trilauhapariveṣṭitam). It is to be kept in mouth (vaktrāntargatam) which effects on man definitely to disappear (syādadṛśyakaraṇaṃ dhruvam).

तन्मूलवत्फलं तैलं सितया सह सेवितम् ।।2।।
सप्ताहं तेन संसिद्धं भवेत् षोडशवद्वयः।
अनेकनारीरमणो दीर्घजीवी स्मरोपमः ।।3।।

Likewise root, the fruit and oil mixed with sitā should be used for one week which makes the person of young sixteen (ten saṁsiddham bhavet ṣoḍaśavadvayaḥ); and that youthful man becomes capable to copulate with many women (anekanārī ramaṇo), and lives for long life-span (dīrghajīvī smaropamaḥ), with lustreful like kāmadeva.

तद्वृक्षरन्ध्रे निक्षिप्य सरन्ध्रां लोहनालिकाम्।
यावत् पूर्येत लोहस्य द्वारं तत्पयसा ततः।।4।।
विकृष्यात्र विमर्द्येमं दहेद् गजपुटाग्निना।
तं मिश्रितरसं यस्तु मण्डलं मधुना पिबेत्।।5।।
अनेककामरूपी स्यान्नानारूपं प्रयच्छति।
अदृश्यत्वं स्वयं प्राप्य देवतुल्यो भवेदयम्।।6।।

The latex is collected through a hollow pipe of iron with hole, by piercing-tapping-in tree trunk of that drug (śālmalī) and this pipe when filled with latex (payasā) is taken out (yāvat pūryeta lohasya dvāraṃ). It should be powdered and processed gajapuṭa. Its mixed juice with honey should be taken orally. By its effect, the person becomes capable to have various bodily forms (anekakāmarūpī syānnānārūpaṃ prayacchati), and lastly that man gets himself disappeared (adṛśyatvaṃ svayaṃ prāpya) and becomes like god (devatulyo bhavedayam).

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तद्रसेन द्रुतं तारं कृष्णवर्णत्वमाप्नुयात्।

The silver melted (tadrasena drutam tāram) with its juice or liquid becomes black in colour (kṛṣṇavarṇatvamāpnuyāt).

त्रिवारं तद्रसालिप्तं तत्पुष्पं सममिश्रितम् ।।7।।
नीलीरसेन नेत्रस्थमदृश्यं कुरुते नरम्।

Three times paste (trivāram tadrasāliptam) or pasted thrice by its juice and flower's juice in equal quantity mixed with juice of nīlī, applied in eyes, make the person vanished.

तत्पुष्पभृङ्गराजाभ्यां तैलमुत्पलकन्दजम् ।।8।।
पाचयेदायसे पात्रे स्वकेशं लेपयेन्नरः।
सप्ताहात् पलितं हन्ति कपालतलरञ्जनम् ।।9।।

Its flowers, kamal kanda, and mixed with bhṛṅgarāja are processed and the oil is prepared in iron vessel (pācayedāyase pātre). It (oil) is applied or pasted on (svakeśam lepayennaraḥ) his head-hairs. It acts to check and eliminate greying of hairs (saptahat palitam hanti) and moreover, it may darken or colour even to skull (kapālatalarañjanam).

मूलं च श्वेतशाल्मल्याः खर्परं हेममाक्षिकम्।
मधुना नेत्रयोर्न्यस्य कदलीपत्रवेष्टनात् ।।10।।
नष्टद्रव्यं निधानं वा भूगतं तेन पश्यति।

The root of śvetaśālmalī, kharpara or rasaka and svarṇamākṣika are well mixed, by adding honey, which is applied to eyes (madhunā netrayornyasya) and covered by leaves of kadali or banana tree (kadalī patra veṣṭanāt). Then, person sights hidden (naṣṭa dravyaṃ) and lost treasure underground (vā bhūgatam tena paśyati).

तत्क्षीरमिश्रतैलेन पलं सूतं सुमर्दितम् ।।11।।
लवङ्गतुलया सार्धं वङ्गं स्तम्भयते ध्रुवम्।

Mercury or pārada one pala should be triturated with oil mixed with its latex or kṣīra, and lavaṅga one tulā with vaṅga,

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determinately succeeds in `stambhana', a specific stage in process of alchemy and rasaśāstra (stambhayate dhruvam).

ससितं तद्भवं मूलं पयसा सह सेवितम् ।।12।।
अनेकनारीरमणं करोति स्मरसन्निभम् ।

Its (śālmalī) root- either in form of powder or decoction- kṣīrapāka- with milk and sitā, should be interally taken by man, who, by the effect of drug, attains sexual potentiality or virility in order to copulate with many women (anekanārīramaṇam) like kāmadeva (karoti smarasannibham).

तन्मूलवाजिगन्धाभ्यां पूगाभ्यां वाससा भृशम् ।।13।।
घृतेन पाचितापूपान् एकविंशदिनं भजेत् ।
नवनागबलः श्रीमान् स्यादम्लक्षारवर्जनात् ।।14।।
प्रगल्भकामिनीवृन्दमदनिर्मथनक्षमः ।

The roots of śālmalī and aśvagandhā, pūga dvaya are advised to use for twenty one days, by preparing apūpa, a food dish prepared with combination of cloth and ghṛta, and restricting amlakṣāra. Due to effect of this recipe, the man attains auspiciousness, complexion and strength like young elephants (navanāgabalaḥ śrīmāna) and becomes potently virile for copulating with many highly passionate and libidinous ladies (pragalbhakāminīvṛnda), by extremely satisfying their vigorous lust (madanirmathanakṣamaḥ).

हरितस्वर्णशाल्मल्याः पूर्ववत्तैलमाहरेत् ।।15।।
विलिप्तं रजतं तेन साधितं स्वर्णतां व्रजेत् ।

Two kinds viz. green (harita) and yellow (svarṇa-pīta) śālmalī (haritasvarṇaśālmalyāḥ) should be processed to obtain oil and it is employed to perform `sādhana' process (viliptam rajatam ten) on silver (sādhitam svarṇatām vrajet) which enabls it to conversion as gold.

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आज्येन पीतं तत्तैलं कारयेद्दिव्यदेहताम् ।।16।।

The use of this oil with ghṛta (ghee) effects to gain divineness of body (kārayeddivyadehitām).

तत्तैलं क्षौद्रसंयुक्तं सर्वरोगहरं नृणाम् ।
महोत्पलसुगन्धी स्यात् कनकद्युतिभास्वरः ।।17।।

This oil duly mixed with honey and internally (tattailam kṣaudra saṅyuktam). It is useful to alleviate all types of ailments of man (sarvarogaharam nṛṇām); and it makes the man odorous like kamala (mahotpala sugandhī syāta) and lustrous like gold (kanakadyutibhāsvaraḥ).

तत्पुष्पस्वरसं पीत्वा बालार्ककरसंनिभः।
अनेककालजीवी स्यादमृतेन यथा सुराः ।।18।।

By drinking or using its juice, the man survives for long life (anekakālajīvī) with refulgent brightness like rising sun (bālārkasannibhaḥ), in the manner that gods are immortal by drinking nectar (syādamṛtena yathā surāḥ).

आदायारुणशाल्मल्यास्तरुणाङ्घ्रिभवं रसम्।
सिताक्षौद्रयुतं पीत्वा विन्देद्वज्रनिभं वपुः ।।19।।

The juice of red type of śālmalī is lower root (ādāyāruṇataruṇāṅghribhavam rasam), should be mixed with sitā and madhu (honey) and used internally. It acts to attain body very stout and strengthful physique like vajra (vindedvajranibham vapuḥ).

पूर्ववत्तद्रसं पीत्वा क्षौद्रेण च विभावितम्।
महायुवत्वं वृद्धोऽपि स्वयं कालेन याति च।।20।।

Its juice duly mixed with honey or madhu is used as indicated earlier (pūrvattadrasam pītvā kṣoudreṇa). It effects to old person- though getting senility naturally at age becomes quite young (Mahāyuvatvam vṛddhopi).

पुष्पर्क्षे मधुना तस्य प्रसूनजनितं रतः।

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आज्येन सेवितं कुर्याद् बलं तद्वत्सरात् क्रमात्।।29।।

The powder of flowers, mixed with honey (madhu) and ghṛta (ghee), should be used in puṣya nakṣatra (puṣyarkṣe). It promotes strength gradually (kuryād balam tadvatsarāt kramāt).

यः कोऽपि सेवते नित्यं शाल्मलीकल्पमुत्तमम्।
जरामरणहीनस्य दारिद्र्यं तस्य नश्यति।।22।।

Whosever uses daily (yaḥ ko api sevate nityam) śālmalī kalpa, his ulgliness or inauspiciousness (daridratā) perishes and, by devoiding senility and death (jarāmaraṇa hīnasya dāridryam tasya naśyati).

काकजङ्घा कल्पः

KĀKAJAṄGHĀ KALPAḤ

काकजङ्घां समूलाग्रां पुष्ये सम्यक् समुद्धरेत्।
छायाशुष्कां ततः कुर्याच् श्लक्ष्णचूर्णं समाचरेत्।।1।।

Kākajaṅghā, along with root and top of herb, should be dug out properly in puṣya nakṣatra, and powedered finally, after its plant material is well dried under shade.

सितास्त्रपुङ्खामूलेन सघृतं तद्रजो भजेत्।
षण्मासासेवनात् कर्षैरस्त्रशस्त्रनिवारणम्।।2।।
कुर्याद्वज्रसमं देहं त्रोटनं शस्त्रसंहतेः।
क्षीरेण पीतं तच्चूर्णं वज्रकायं करोति च।।3।।

Its powder is added with sitā and sarapuṅkhā and mixed in ghṛta. It should be used orally.

When it is taken one karṣa constantly for six months, it counters astra and śastra (implements and weapons), body becomes like vajra and break away the weapons.

मण्डलं सेवते यस्तु वृद्धोऽपि तरुणायते।
दध्योदनेन तच्चूर्णं भुक्तं शस्त्रनिवारणम्।।4।।

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An old person regains youthfulness when maṇḍala is taken. It eliminates weapon (bhuktam śastranivāraṇam) when taken with curd and cooked rice.

यावद्विण्मूत्रयोः स्तम्भो न स्यात्तावच्च भुज्यताम्।
ककारादिगणांस्त्यक्त्वा तावदन्यांश्च भक्षयेत्।।5।।

Its use should continue till the obstruction of faeces and urine does not dovelop and then other articles should consumed except Kakārādigaṇa.

तच्चूर्णमीश्वरीमूलयुतं गोघृतवेष्टितम्।
पादलेपेन दिव्यः स्याद्दिनेनैकेन मानवः।।6।।

Its powder and īśvarīmūla mixed in ghṛta which is pasted over foot-palm (pādalepen). It makes person devine (divyaḥ syāddinenaikena mānavaḥ).

सोऽयं वज्रशरीरी स्याद् दृष्टः सिद्ध इवापरः।

Same person embodying like vajra (soayam vajra śarīrī syād) and looks like siddha (dṛṣṭa siddha ivāparaḥ).

व्रणं हन्तीश्वरीमूलं काकजङ्घारसैः प्लुतम्।।7।।

Iśvarīmūla (root) should be impregnated with juice of kākajaṅghā (rasaiḥ plutam). It alleviates vraṇa (vraṇam hantiśvarīmūlam).

पत्राणि काकजङ्घाया गोमूत्रेण विमर्दयेत्।
उपयुञ्ज्यादास्यरोगे सुगुणस्त्वरितं भवेत्।।8।।

The leaves of kākajaṅghā should be ground with gomūtra and used in mouth ailments. It promptly effects having good attributes.

मूलं च काकजङ्घाया भृङ्गमामलकीरसम्।
तिलतैलेन विपचेत् तैलं लेपे प्रशस्यते।।9।।

Rooks of kākajaṅghā, bhṛṅgarāja and āmalakī juice are cooked in sesame oil (tilatailena vipacet). It is appreciated in

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external application.

अभ्यङ्गेन विनश्येच्च खल्वाटपलितादिकम् ।

Its massage (abhyaṅgan vinaśyecca) alleviates grey hairs and other complaints of heads (khalvāṭa palitādikam).

उत्पाट्य काकजङ्घाया मूलं मेषासृजि क्षिपेत् ॥10॥
ततः संमर्द्य तत्तेन रुधिरेण विलेपयेत्।
सूत्रमेकं च तेनैव कारयेद् बन्धनं करे ।11॥
ज्वरात् प्रमुच्यते क्षिप्रं पुमान् याति सुखं भृशम् ।

The root of kākajaṅghā should be put in blood of meṣa and its blood macerated with herbal material- should be employed for immersing the thread (rudhireṇa vilepayeta sūtramekam). This thread is prescribed for tying on hand i.e. wrist (tainaiva kārayeda bandhanam kare). It relieves from fever (Jvarāt pramucyateksipram), and he enjoys immense pleasure (pumān yāti sukham bhṛśam).

मूलमुष्णोदकैः पीतं स्तम्भयेद्वीर्यमञ्जसा।
तदेवाज्येन पीतं सन्नाशयेदुदरामयान् ।।12।।

The root of Kākajaṅghā should be used with hot or tepid water (mūlamuṣṇodakaiḥ), in order to sustain semen or control ejaculation (stambhyedvīryamañjasā). This root of same plant drug Kākajaṅghā may be used, with ghṛta in abdominal diseases (sannāśayedudarāmayān).

शीतोदकेन मधुना पीतं छर्दिं निहन्ति च।

It checks vomiting when orally taken with cold water and honey (pītam chardi nihanti).

पीतं क्षीरेण रुधिरस्त्रावं स्तम्भयति ध्रुवम् ।।13।।

It stops haemorrhage definitely (rudhirasrāvam) if it is orally taken with milk.

बद्धं कर्णे तु तन्मूलमक्षिरोगानपोहयेत्।

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Its root if tied on ear (baddhe karṇe tu) alleviates eye diseases (tanmūlamakṣirogānapohayet).

वशीकरोति सर्वांश्च रोचनातिलकेन च ।।14।।

A tilaka, as religious symbol, on forehead, should be mark of the paste of gorocana and kākajaṅghā, in order to effect vaśikaraṇa (vaśīkaroti sarvāṅśca).

मधुना हिङ्गुलैश्चापि पीतं प्लीहोदरं हरेत् ।

Plīhodara (splenomegaly) and other relevant disorders may be cured (pītam plihodaram haret) if its (kākajaṅghā) root is orally used with honey and hiṅgula.

कटुतैलेन तत्पीतं पित्तं वातं च नाशयेत् ।।15।।

Mustard oil (kaṭutailena tatpītam) mixed with its root should be orally taken for alleviating vāta and pitta doṣa.

गुडेनोष्णोदकेनापि श्लेष्माणं विनिवारयेत् ।

It eliminate kapha (śleṣmāṇam vinivārayet) when it is given with jaggery (guḍenoṣṇodakenāpi).

तत् पीतं गुडतकाभ्यां मूत्रकृच्छ्रमपोहयेत् ।।16।।

Its root should be mixed with jaggery and takra and taken internally (tatpītam guḍatakābhyām) for alleviating incontinance of urine (mūtrakṛcchramapohayet).

महिषीपयसा पीतं क्षयं हन्ति न संशयः।

It is orally taken with milk of buffalow (mahiṣī payasām pītam) for alleviating kṣaya.

मूलं तदेकवर्णाया गोः पीतं पयसा सह ।।17।।
ऋतुस्नाता हि वन्ध्यापि पुत्रं सूते वधूस्तथा।

Its root should be mixed in the milk produced by single coloured cow, should be taken after menstruation period well purified and cleaned by bath (ṛtusnāta hi vandhyāpi) and it enables woman even sterile (putraṃ vadhūstathā).

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हेम्ना सह धृतं हस्ते शस्त्रस्तम्भं करोति च ।।18।।

Its (kākajaṅghā) root should be tied or wore on hand with gold (hemnā saha dhṛtam) which makes weapon immobile or stable (śastra stambham karoti ca) proving ineffective.

धृतं शिरसि पीडानां शान्तिं च कुरुते सदा।

It pacifies headache always (pīḍānām śāntim ca kurute sadā) if it is kept or bore on head (dhṛtam śirasi).

भल्लातकेन तन्मूलं भुक्तं कुष्ठान् विनाशयेत् ।।19।।

It alleviates various types of kuṣṭha (kuṣṭhān vināśayet) if its root (of kākajaṅghā) is taken with bhallātaka.

पत्राणि तस्य पिष्ट्वा च सप्ताहं लेपयेच्छिरः ।
पुनः पुनश्च खल्वाटः केशपूर्णशिरा भवेत् ।।20।।

Its leaves (of kākajaṅghā) should be ground (patrāṇī piṣṭvā) and pasted repeatedly over head skull (lepayeechiraḥ) for a week, then it (khalvāṭaḥ keśapūrṇaśirā bhavet) makes skull-in khalvāṭa state-full of hairs. Stage of alopecia with baldness of skull may be treated with this herb.

ॐ काकजङ्घे वस्दे वरदे सर्वकार्याणि साधय साधय उच्चाटयोच्चाटय सोदयपुत्रबान्धवम् अमुकं मातर्देवि मम जिह्वाग्रं हुं फट् स्वाहा।

श्मशानाङ्गारेण नीले वस्त्रे बध्वारिगृहे मुक्ता उच्चाटनं भवति। कृत्तिकारोहिण्योरुद्धृतं धनधान्यवृद्धिः। रेवत्यां सर्वकार्याणि। पूर्वाभाद्रायां पञ्चाङ्गमस्य मस्तके धार्यम्। अतो व्यवहारे जयः।।

Kākajaṅghā is mixed or added with dust of funeral place (śmaśānāṅgāreṇa nīle vastre) and put in blue coloured cloth. It is thrown or kept-hided-in enemy's house (badhvārigṛhe muktvā uccāṭanam bhavati).

When it is procured or collected in kṛttikā and rohiṇī nakṣatra, it promotes growth of wealth (dhanadhānya vṛddhiḥ). Similarly if it is collected in revatī nakṣatra, it helps to achieve success in all deeds and efforts (revatyam sarvakāryāṇi).

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Whole plant of kākajaṅghā should be adorned on head (pañcāṅgamasya mastake dhāryam) and then, the dealing with others results, positively in favour by succeeding in aim (ato vyavahāre jayaḥ).

The hymn (mantra) is prescribed for using in proper way according to religious procedure.

Mantra : `Om kākajaṅghe varade varade sarvakāryāṇi sādhaya sādhaya uccāṭayoccāṭaya sodayaputrabāndhavam amukam mātardevi mama jihvāgram hum phat svāhā .

क्षिप्राकल्पः
KṢIPRĀKALPAḤ

क्षिप्रा हि यमुनातीरे पश्चिमे च मरौ भवेत् ।
काण्डस्त्वङ्गुलितुल्यः स्याच् शुष्का वर्षासु सा भवेत् ।।1।।

The plant kṣiprā occurs on the western bank of yamunā river (kṣiprā hi yamunā tīre) in sandy soils or desert (paścime ca marou bhavet). Its stem is thick like finger (kāṇḍastvaṅgulitulyaḥ). Herb dries up during rainy season (syāca śuṣkā varṣāsu sā bhavet).

प्ररोहति पुनः सा तु हेमन्ते च समन्ततः ।
क्षिप्रं तु वर्धते सा तु गौरप्येनां तु भक्षयेत् ।।2।।

It regenerates and again grows in the season of hemanta and fastly develops (kṣipram tu vardhate). Cows also graze it (gourapyenām tu bhakṣayet).

भग्ना च स्रावयेत् क्षीरं पुष्पं चित्रकसन्निभम् ।
फलमङ्गुलितुल्यं स्याद् विद्ध्येवं तां महौषधिम् ।।3।।

Its stem gives latex when broken (bhagnā ca srāvayeta kṣīram). Its flower resembles with flower of citraka herb (puṣpam citraka sannibham). Fruit is resembling to a finger

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(phalamaṅgulitulyam). This mahouṣadhi is recognised by these characteristics (viddhyevam tām mahouṣadhim).

ग्रहणेऽपि च रक्षार्थमुच्चरेन्मन्त्रमुत्तमम् ।
मन्त्रेणानेन भूः श्रीश्च प्रसन्ना पार्वती च सा ।।4।

One should recite or enchant its hymns (rakṣārthamuccarenmantramuttamam) which protects the person even in grahaṇakāla (grahaṇe api). This hymn pleases Pṛthvī, Lakṣmi and Pārvati (mantreṇānena prasannā).

प्रातरुत्पाट्य तन्मूलमक्षतं तु समाहितः ।
आलोडयेन्नागवङ्गौ तारं भवति तत्क्षणात् ।।5।।

One should dig out its root, without any fracture or contusion (tanmūlamakṣatam tu samāhitaḥ), in morning (prātarutpāṭya), by making concentration of mind. Then nāga and vaṅga should be mixed well; resultly the mixture nāga and vaṅga (tin) converts in silver (tāram bhavati tatkṣaṇāt).

ॐ नमः कन्दाय विपरीतिभक्षाय(?) अमृतं स्वाहा ।
इति मन्त्रेण सप्तवारमभिमन्त्र्य मुखे क्षिप्त्वात्मानं खेचरतां नयेत् ।

It is kept in mouth (mukhe kṣiptvātmānam) duly effected by the prescribed hymn-mantra as follows (its mantreṇa saptavāramabhimantrya):

`Om namaḥ kandāya viparīti bhakṣāya amṛtam svāhā'.

This kind of specific application bestows `Khecaratva'.

रसं तस्यास्तु निष्पीड्य संगृह्य च समाहितः ।
घृतं च मधुना त्रीणि समभागानि योजयेत् ।।6।।

Its juice should be expressed and collected with concentration and later mixed with ghṛta and madhu equal to drug juice.

पीते तदा क्षणादेव मृतोऽपि प्रतिबुध्यते ।
दिव्यतेजा महारूपो जीवेदाचन्द्रतारकम् ।।7।।

By drinking it, even a dead person awakes within moments. That person attains divine `teja' and lives a long life by surviv-

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ing with the existence of stars and moon in space (jivedācandratārakam).

क्षिप्रारसं तु संगृह्य काकजङ्घारसं तथा।
शुद्धसूतं चारनाले मर्दयेद्याममात्रकम् ।।8।।
तत्क्षणाज्जायते भस्म शुष्कं वह्नाविवेन्धनम्।

Juice of kṣiprā and kākajaṅghā, purified mercury and kāñjika are well mixed and triturated for one yāma (mardayedyāmamātrakam). The mixture, consequently, converts atonce into pārada bhasma (tatkṣaṇājjāyate bhasma) like dry fuel is immediately burnt (śuṣka vahnāvivendhanam).

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करञ्जकल्पः
KARAÑJAKALPAḤ

करञ्जद्रुमपञ्चाङ्गं सितया सह सेवितम्।
वारिणा तज्जटाचूर्णं छायामयनिबर्हणम्।।1।।

Various parts of karañja tree (karañjadrum pañcāṅgam) are obtained and mixed with sitā which is taken internally. Jaṭā powder (vāriṇām tajjaṭā cūrṇam) with water is internally given. These recipes alleviate chāyā roga e.g. nyaccha, vyaṅga and other similar diseases relating complexion, pigmentation and skin affections (chāyāmayanibarhaṇam).

तस्योत्तरगतं मूलं सितादुग्धेन पुष्टिकृत्।

Its root inclined toward north side (tasyottaragatam mūlam), is taken with sitā and milk; it gives nourishment to body tissues (puṣṭikṛt).

सितेतरतलोद्भूतं तन्मूलं पयसा सह ।।2।।
सेवितं च निहन्त्याशु पाण्डुरोगं सुदुस्सहम्।

The root of source plant drug grow and developed in land other

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than white (sitetaratalodbhūtam) should be obtained well and taken with milk (payasā saha sevitam). It alleviates anaemia (nihantyāśu pāṇḍurogam sudussaham) pāṇḍu of complicated stage.

गवां तक्रेण तन्मूलं चूर्णमाज्येन सेवितम् ।।3।।
मण्डलप्रमुखान् कुष्ठान् तथा दुष्टान् व्रणाञ्जयेत् ।

Its root should be taken with takra and powder may be used with ghṛta in kuṣṭha e.g. maṇḍala and other types of kuṣṭha maṇḍala (pramukhāna kuṣṭham), and chronic and foul wounds (duṣṭam vraṇāñjayet).

तैलेन तस्य पञ्चाङ्गचूर्णं सम्यग्व्रणापहम् ।।4।।

The powder of various parts of drug (tailena tasya pañcāṅga cūrṇam) is given with oil, that cures ulcer and wound (samyagvraṇāpaham).

क्षीरेण पीतं तच्चूर्णं विरेकजनकं स्मृतम् ।

Its powder is taken with milk (kṣīreṇa pītam taccūrṇam) which acts as purgative (virekajanakam).

शीताम्बुस्पर्शनात्तस्य वेगः शीघ्रं निरुध्यते ।।5।।

Its effect of force inerts (vegaḥ śighram nirudhyate) by contact of cold water (śītāmbusparśanāttasya).

घृतेन पाचितो हन्ति मारुतस्य विजृम्भणाम् ।

If it is cooked with ghṛta (ghṛtena pācito hanti) which checks extension of morbid vāta (hanti mārutasya vijṛmbhaṇām).

तैलेन पाचितो वातं कोमलं विनिवारयेत् ।
अपोहयेदसौ सन्धिवातं सम्यङ् न संशयः।।6।।

If it is cooked in oil and taken internally, it is eliminating aggrevated vāta doṣa, and that alleviates sandhivāta effectively (apohayedasou sandhivātam samyaṅg) with no doubt (na saṅśayaḥ).

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निर्गुण्डीकल्पः

NIRGUṆḌĪKALPAḤ

श्रृणु देवि प्रवक्ष्यामि चौषधिं परमाद्भुताम् ।
धनधान्यकरीं देवि आयुरारोग्यवर्धनीम् ॥1॥

Devi! Listen now I describe a peculiar or wonder drug (couṣadhim paramādbhutām) which promotes prosperity (dhanadhānyakarim); it prolongs age and life-span of healthy state (āyurārogyavardhanīm).

शान्तिपुष्टिकरीं देवि साक्षाद्देवस्वरूपिणी ।
निर्गुण्डीति समाख्याता सर्वलोकसुखावहा ॥2॥

Nirguṇḍī is a valuable drug bestowing peace (śāntī) and providing body nourishment (puṣṭi), as it is just like the god in real and visible existence (sākṣāddevasvarūpiṇī) : It (nirguṇḍī samākhyātā) imparts all kinds of pleasure and comforts to the creatures of world (sarvalokasukhāvahā).

तस्याहं सम्प्रवक्ष्यामि प्रयोगं श्रृणु सुन्दरि! ।

Sundari! I am narrating (divulging) its uses, listen it.

निर्गुण्डीमूलमुद्धृत्य पुष्यार्के शोभने दिने ॥3॥

(First of all) Root of nirguṇḍī should be dug out (nirguṇḍīmūlamuddhṛtya) on a favourable sunday (puṣyārke śobhane dine) under proper process of collection.

निर्गुण्डीमूलचूर्णं तु गवां सर्पिः पलाष्टकम् ।
घृतं चैव तथा क्षौद्रं षोडशं क्षीरकं तथा ॥4॥
स्निग्धभाण्डे समालोड्य धान्यराशौ निधापयेत् ।

The root of nirguṇḍī is ground for preparing powder (nirguṇḍī mūlacūrṇantu) which should be added well with goghṛta eight pala, honey (kṣoudra), and milk (kṣīrakam). This mixture put in a vessel internally oleated or unctuous (snigdha bhāṇḍe) which may be hided into heap of paddy or cereals

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(dhānyarāśou nidhāpayet).

पूर्णे मासे तदुद्धृत्य सुदिने पुष्यसंयुते ।।5।।
बिडालपदमात्रं तु मासमात्रं प्रदापयेत् ।
वलीपलितनिर्मुक्तो जीवेद्वर्षशतत्रयम् ।।6।।

After completing one month, it should be taken out in puṣyanakṣatra on any good day and its internal use in the dose of one karṣa regularly for one month. The user person enjoys life span of three hundreds years (jivedvarṣaśatatrayam), devoiding wrinkling and hair greying (valīpalitanirmukto).

निर्गुण्डीमूलमादाय योऽजामूत्रेण संपिबेत् ।
नखदन्तं च केशाश्च सप्तरात्रात् पतन्ति हि ।।7।।

The root of nirguṇḍī should be internally taken with goat`s milk. Consequently the nails, teeth and hairs of person consuming it will fall or diminish within seven nights by constant use (nakhadantam ca kaśāśca patanti hi).

मासमात्रप्रयोगेण नाग्निना दह्यते नरः ।
तस्य मूत्रपुरीषेण शुल्बं भवति काञ्चनम् ।।8।।

The constant use of nirguṇḍī root (as indicated earlier) makes the man capable to be fire-proof-person is not burnt or effected when he comes in contact with fire (nāgninā dahyate naraḥ). Moreover, the copper may become gold by his urine and faeces (mūtrapurīṣeṇa sulvam bhavati kāñcanam).

निर्गुण्डीमूलमादाय तिलतैलेन भक्षयेत् ।
अष्टादशविधान् कुष्ठान् नाशयेदेकमासतः ।।9।।

The root of nirguṇḍī should be procured (nirguṇḍī mūlamādāya) and used orally with sesame oil (tilatailena bhakṣayet) which alleviate eighteen types of kuṣṭha within one month (kuṣṭhān nāśayedekamāsataḥ).

निर्गुण्डीमूलमादाय घृतेन सह यः पिबेत् ।

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मासमात्रप्रयोगेण स स्यादाकाशगो ध्रुवम् ।।10।।

The root of nirguṇḍī should be obtained (nirguṇḍī mūlamādāya) and internally taken with ghṛta for one month (māsamātraprayogeṇa). Resultly, the user person becomes capable of space flight (sa syādākāśago dhruvam), it has no doubt.

पुष्यर्क्षे ग्राहयेत् प्रातर्निर्गुण्डीमूलजां त्वचम् ।
शुष्कां कृत्वां विचूर्ण्याथ कर्षं कर्षं भजेत् सदा ।।11।।

The bark of nirguṇḍī should be peeled off and obtained in puṣya nakṣatra in morning time. This bark material is dried up and powdered. It is orally given one karṣa always.

अजामूत्रप्रलेपेन षण्मासादमरो भवेत् ।
वर्षमात्रप्रयोगेण शिवतुल्यो भवेन्नरः ।।12।।

Its paste prepared in goat's urine (ajāmūtra pralepena) should be applied for six months, which makes person immortal (ṣaḍmāsādamaro bhavet). Similarly, the person becomes like Śiva if it is used for year (śivatulyo bhavennaraḥ).

अर्धवर्षमिदं चाज्यैर्लिहेत् स्यात् पूर्ववत्फलम् ।

There is effectful gain of same divine achievement when it is liked for six months.

तच्चूर्णं त्रिफला मुण्डी भृङ्गी निम्बगुडूचिके ।।13।।
वचा इमाः समा कृत्वा मध्वाज्याभ्यां लिहेत् पलम् ।

Nirguṇḍī, triphalā, muṇḍī, nimba, guḍucī and vacā ground in powder form by procuring them in equal quantity it is licked (madhvājyābhyām lihet palam) in the dose of one pala.

गुडेन तु विपाच्यैतत् पीतं सम्यग्विरेककृत् ।।14।।
निर्यान्ति कृमयस्तस्य मुखादपि गुदादपि ।
राजयक्ष्मादिरोगांश्च सप्ताहेन विनाशयेत् ।।15।।
मासत्रये जरां हन्ति जीवेद्वर्षशतत्रयम् ।

It is used after cooking with jaggery (guḍa) which acts to

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as good purgative (samyagvirekakṛta). Worms are expelled out (kṛmayastasya) from mouth and anus (mukhādapi gudādapi), and rājayakṣmā and other diseases are eliminated within a week when it is used.

Its use for three months counters for destroying old age (māsatraye jarāhanti) and the person who is using it continuously achieves very long life- span of 300 years (jivedvarṣaśatatrayam).

निर्गुण्डीमूलमादाय छायाशुष्कं विचूर्णयेत् ।।16।।

The root of nirguṇḍī (nirguṇḍīmūlamādāya) is obtained and it is dried under shade and finally powdered (chāyāsuṣkam vecūrṇayet).

सप्ताहं गोजले भुक्तं हन्ति सर्वान् गदानपि ।

It alleviates all kinds of diseases (hanti sarvān gadānapi) when it is used with cow`s urine (saptāham gojale bhuktam) for a week.

अष्टादशपलं चैतच्चूर्णं द्वादश सर्पिषः ।।17।।
मधुनः षोडशपलमेकीकृत्य विधानतः ।
संस्थापयेद्धान्यराशौ मासादूर्ध्वं समुद्धरेत् ।।18।।

This powder 18 pala, honey 16 pala and ghṛta 12 pala are procured, and mixed (ekikṛtya vidhānataḥ) in proper manner. It is then kept in the heap of paddy (saṁsthāpayeddhānyarāśou) and taken out after exceeding one month (māsādurdhvam samuddharet).

समभ्यर्च्य गुरुं देवं पूजयेच्च विधानतः ।
ब्राह्मणांश्च कुमारीश्च भोजयेत् पण्डितानपि ।।19।।

One should worship-by paying reverence and performing ceremonial adoration-of guru-teacher or master guide and gods (samabhyarcya gurum devam), according to proper, religious procedure (pujayecca vidhānataḥ); and brāhmaṇa the persons

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of classically prescribed group and religiously sanctioned cadre, such as brāhmaṇa men belonging to uppermost caste, kumārī-virgin girls and paṇḍita-scholars wellversed in rituals and scriptures, should respectfully be invited for respectful feast in socio-cultural way of tradition (brāhmaṇāṅśca kumārīśca bhojayet paṇḍitānapi).

गृहीत्वा विजने देशे शुचिर्भूत्वा समाहितः।
बिडालपदमात्रं तु भोजयेन्नियतो नरः ॥20॥
अहन्यहनि भोक्तव्यं मासमेकं निरन्तरम्।

Then it is obtained and used regularly for one month in the dose of one month (bhojayenniyato naraḥ) in lonely and sacred place (gṛhitvā vijane deśe śucirbhūtvā samāhitaḥ).

ततो मासे व्यतिक्रान्ते सोऽयं भवति सुन्दरः ॥21॥

After passing one month (tato māse vyatikrānte), that person becomes beautiful and delightful (so ayam bhavati sundaraḥ).

पीवरस्कन्धगात्रश्च भवेत् कुलिशसन्निभः।
वलीपलितनिर्मुक्तो दीर्घजीवी भवेन्नरः ॥22॥

His body having muscular shoulder (pīvaraskandhagātraśca) becomes like vajra (bhavet kuliśa sannibhaḥ); and man survives for long enjoying, prolonged period of age (dīraghajīvī bhavennaraḥ) devoiding wrinkles and grey hairs (valīpalita nirmukto).

भवत्येवाक्षयं रेतो रन्तुं स्यात् स्त्रीशतं क्षमः।
प्रकामं भोजनं तस्य भवेद् भोक्तव्यमन्वहम् ॥23॥

His semen is never lost or undeminishing (bhavetyevākṣayam reto) and becomes sexually potent to copulate with hundreds of women (rantusyāt strīśatam kṣamaḥ). Such man should consume diet adequately-proper and nourishing, wholesome

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and desirable food and eatables-daily (prakāmam bhojanam tasya bhaved bhoktavyamanvaham).

विकारा मनसः शाम्यन्त्यक्षयः स च वर्धते ।

His mental anomalies and malices (vikārā manasaḥ śāmyantyakṣayaḥ sa ca vardhate) are pacified and he grows-promoting body tissues-as a whole, without diminution.

यः प्रस्थचूर्णं निर्गुण्ड्या गोमूत्रेण पिबेन्नरः ।।24।।

Who internally takes powder of nirguṇḍī one prastha, (yaḥ prastha cūrṇam nirguṇḍyā) with cow's urine (gomūtreṇa pibennaraḥ).

दशरात्रप्रयोगेण कुष्ठान्यष्टादशापि च ।
नाशयेच्च महादेवि! वायुर्मेघमिवाम्बरम् ।।25।।

By using it for ten nights, Mahādevi! all the eighteen types of kuṣṭha are eliminated in such manner as wind piercing by extrude-fly away by forceful air-the clouds in sky (vayurmeghamivāmbaram).

अजामूत्रेण निर्गुण्ड्याश्चूर्णमेवं च यो भजेत् ।
नखाः केशाश्च दन्ताश्च सप्ताहान्निपतन्ति हि ।।26।।

When one consumes powder of nirguṇḍī powder with goat`s urine (ajāmūtreṇa) in this way, his nails, hairs and teeth fall within a week (saptāhānnīpatanti hi).

द्विसप्ताहप्रयोगेण जायन्ते ते पुनर्नवाः ।
न चाग्निना दह्यतेऽसौ न जले म्रियतेऽपि च ।।27।।

They the body parts-become again new a regenerated (jāyante te punarnavā), and they are neither burnt by fire (na cāgninā dahyate asou) now died of water (na jale mriyate api ca).

तद्देहस्पर्शनाल्लोहः स्वर्णं भवति तत्क्षणात् ।
चतुस्सप्ताहयोगेन सिद्धिराकाशगामिनी ।।28।।

Iron or metal (taddehasparśanāllohaḥ) is converted as gold (svarṇam bhavati tatkṣaṇāt), by contact of that person (who

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has used nirguṇḍī in that way).

By using it for four weeks (catussaptāh prayogeṇa), one-that person-attains perfection or peculiar powerful virtue of space movement or flight travel (siddhirākāśagāminī).

निर्गुण्डीचूर्णमादाय घृतेन सह संपिबेत्।
कृष्णवर्णो नरो यस्तु स्वर्णतेजाः स जायते ।।29।।

The powder of nirguṇḍī (nirguṇḍī cūrṇāmādāya) is orally used with ghṛta (ghṛtena saha sampibet), and it makes a person of black colour (kṛṣṇavarṇo naro yastu) becomes lustrous just like gold (svarṇatejāḥ sa jāyate).

निर्गुण्डीचूर्णमादाय पिबेद् गोपयसा पुमान्।
सप्तरात्रप्रयोगेण स्यात् किन्नरसमध्वनिः।।30।।

When the powder of nirguṇḍī is orally used with cow`s milk (pibed gopayasā pumān), the throat or voice of that person becomes vocally potent superbly like kinnaras traditional singers of ancient age in divine category (kinnarasamadhvaniḥ).

निर्गुण्डीचूर्णमादाय पिबेच्छिशिरवारिणा।
सप्तरात्रप्रयोगेण बलवीर्यं प्रवर्धते ।।31।।

By internally using powder of nirguṇḍī (nirguṇḍī cūṃamādāya) with cold water (pibecchiśiravāriṇā), the strength and semen are increasingly promoted (balavīrya pravardhate).

चतुस्सप्ताहयोगेन वर्धते तेज उत्तमम्।

The powder of nirguṇḍī (nirguṇḍī cūrṇamādāya) should be obtained and taken orally for four weeks with cold water which acts to promote teja extremely.

निर्गुण्डीमूलमुद्धृत्य गृहे संस्थापयेद् बुधः ।।32।।
नश्यन्ति सर्वविघ्नाश्च गृहे नागाश्च सर्वदा।

The root of nirguṇḍī should be procured by digging out, and it may be kept in his home by the wise person. It destroys all kinds of obstacles (naśyanti sarvavighnāśca) and snakes do

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not live or stay in the home (gṛhe nāgāśca sarvadā).

अथ निर्गुण्डीभक्षणमन्त्रः- ॐ ह्री हुं फट् स्वाहा ।
अनेनाष्टोत्तरशतं जपेत् ।

There is a hynn-mantra specifically prescribbed for enchanting or incantation on the occasion while orally using nirguṇḍī, its `japa' for 108 times (anenāṣṭottaraśatam japet). Mantra follows:

`Om hrī hum phaṭ svāhā'.

ॐ नमो नानारूपाय शान्तपापाय कुबेराय स्वाहा ।
इति मन्त्रेण सप्तवारमभिमन्त्र्य निर्गुण्डीं भक्षयेत् ।

Again, the process of `abhimantraṇa' is performed by incantation under proper classical method-for seven times, through the prescribed `mantra' as follows (nirguṇḍī bhakṣaṇa mantra):

`Om namo nānārūpāya śāntapāpāya Kuberaya svāhā'.

षाष्टिकं च सगोक्षीरं मुष्टिकोदनभक्षणम् ।
भूगृहान्ते स्थितिर्मासपर्यन्तं भक्षयंस्त्विदम् ।।33।।

During the period using nirguṇḍī, one should consume cooked rice of ṣaṣṭika (muṣṭikodanabhakṣaṇam) for a month and should reside cave-house under ground (bhūgṛhānte sthitirmāsa- paryantam).

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इन्द्रवारुणीकल्पः
INDRAVĀRUṆĪKALPAḤ

इन्द्रवारुणिकामूलमहोरात्रमुपोषितः ।
पुष्यर्क्षे चोद्धरेत्तच्च संयोज्य कटुभिस्त्रिभिः ।।1।।
अजामूत्रेण पिष्ट्वा च वटीं कुर्याद् द्विगुञ्जिकाम् ।
छायायां शोषयेत् सम्यक् ततः खादेद् घृतेन च ।।2।।

After observing fast-no meals-day and night (ahorātramupoṣitaḥ), one should dig (or root) out indravāruṇī plant in puṣya nakṣatra (puṣyarkṣe coddharetta) for obtaining root. It

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should be added with trikaṭu drug e.g. śuṇṭhī, marica and pippali, and ground in goat`s urine (ajāmūtreṇa piṣṭvā ca vaṭī kuryād) and pills or tablets of two guñjā quantity each are finally prepared. These should be dried under shade and orally given with ghṛta (tataḥ khāded ghṛten ca).

चन्दनेन च रक्तेन विमर्द्य विलिहेच्च ताम्।
यं यं स्पृशति सर्वोऽपि वश्योऽस्य स भवेन्नरः ।।3।।

When it is triturated (vimardya) with red sandal-raktacandana and licked (vilihecca tam) and then, one-after swallowing this medicine-touches any one, that person-to whom is touched and contacted-(yaṃ yaṃ spaṛśati sarvoapi)-will be hypnotised (vaśyo asya sa bhavennaraḥ) or becoming under his domination mentally overpowered.

गुटिका सा मुखे क्षिप्त्वा शुक्रं स्तम्भयति ध्रुवम्।
गुटिकां चणकपत्रस्य रसेन परिमर्दयेत् ।।4।।
श्लक्ष्णेन तेन ताम्रस्य पत्राणि च विलेपयेत्।
ततो दद्याद्गजपुटं भस्मीभवति तद् ध्रुवम् ।।5।।

This pill when retained in mouth (mukhe kṣiptvā) definitely checks or stabilizes semen or delays semen ejaculation (śukrastambhayati dhruvam).

It (guṭikām) should be triturated (parimardayet) with juice of caṇaka leaves (caṇakapatrarasya rasena), and when it becomes fine (ślakṣṇena), the same material should be utilised for immersing or pasting copper leaves or flackes, and finally it is to be kept in gajaputa (tato dadyādgajaputam) for incinerating or making ash (bhasmībhavati tad dhruvam).

ताम्रं तद्भस्मसंयोगात् स्वर्णतां व्रजति क्षणात्।

The copper (tāmram) by contact and mixing with this bhasma (tadbhasmasaṅyogāt) becomes gold (svarṇatām vrajati)

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within moments (kṣaṇāt).

इन्द्रवारुणिकामूलं पुष्यर्क्षे च समुद्धरेत् ।।6।।
कालत्रये गवां क्षीरैः पिष्ट्वा तद्गोलकं कृतम् ।
छायाशुष्कं च भुक्त्वा तत् पुष्टिमायाति पूरुषः ।।7।।

One should dig out the root of indravāruṇī in puṣya nakṣatra (puṣyarkṣe ca samuddharet) and it should be ground with cow's milk (kālatraye gavām kṣīraiḥ piṣṭvā). The balls (tadgolakam kṛtam) are prepared and dried under shade. It may be used thrice in a day (chāyāśuṣkam ca bhuktvā), and it gives nourishment to body tissues (tat puṣṭimāyāti pūruṣaḥ).

इन्द्रवारुणिकामूलं त्र्यूषणं च समं हरेत् ।
पिष्ट्वा च दुग्धेन गवां पूर्ववत्कारयेद्वटीम् ।।8।।
वक्त्रे धृतं बुद्धिबलं वीर्यस्तम्भं करोति च ।

The root of indravāruṇī and trikaṭu or tryūṣaṇa comprising śuṇṭhī, marica and pippalī in equal quantity should be ground, with cow's milk (piṣṭvā ca dugdhen gavām) and prepared pills (purvavatkārayedvaṭim).

The pill should be retained in mouth (vaktre dhṛtam). It promotes intellect, wisdom and strength (buddhibalam vīryastambham karoti ca), and it stabilizes or sustain semen (discharge or ejaculation).

इन्द्रवारुणिकायास्तु फलं संगृह्य तत्र च ।।9।।
मरिचानि विभिद्यान्तर्निक्षपेत्तच्च लेपयेत् ।
कल्केनास्यैव मूलस्य शोषयेदातपे ततः ।।10।।
उष्णोदकेन तद् भुक्त्वा सम्यग्रेचनमृच्छति ।

The fruits of indravāruṇī should be plucked and marica (maricāni vibhidyānti) be filled into that fruit, and the root paste of same drug plant (kalkenāsyaiva mūlasya) should be covered by its layer (nirkṣapettacca lepayet). The same may be dried in sunlight. It should be used internally with hot water,

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which effects of purgation (samyag recanamṛcchati) properly.

मन्त्रः- आं नमः सर्वार्थसाधकाय स्वाहा
ॐ आं नमः सर्वसत्त्वानामर्थसाधिनि हुंफट् स्वाहा ।

Indravāruṇī fruit should be used in various forms and processes (as indicated), and the specific hymn-mantra which has been prescribed for incantation and other similar ritual purposes follows:

`āṃ namaḥ sarvārthasādhakāya svāhā

Om āṃ namaḥ sarvasatvānāmarthasādhini huṃ phaṭa svāhā'.

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भृङ्गराजकल्पः
BHṚṄGARĀJAKALPAḤ

काले शरदि संग्राह्यं भृङ्गराजं समूलकम् ।
आतपे शोषयित्वा च सूक्ष्मचूर्णं तु कारयेत् ।।1।।

One should procure bhṛṅgarāja alongwith root in autumn. It should be made fine powder after drying it under sunlight (ātape śoṣayitvā).

आरनाले समालोड्य सेवयेद्दिवसे शुभे ।
विडालपद्मात्रं तु भक्षयेदखिलं हितम् ।।2।।

It should be used, in dose of one karṣa, after mixing in gruel (aranāle smāloḍya), on any good day (sevayeddivase śubhe), with the aim and desire of all welfare and good effect (bhakṣayedakhilam hitam).

मासमात्रप्रयोगेण विनश्यन्त्यखिलामयाः ।
मासद्वयप्रयोगेण बलवान् रोगवर्जितः ।।3।।

If it is constantly used for one month, it alleviates all types of diseases. Man becomes full of strength (balavāna rogavar-

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jitaḥ) and free from diseases.

भृङ्गराजरसे चूर्णं त्रिफलाया विनिक्षिपेत् ।
पक्षत्रयप्रयोगेण पलितैरपि मुच्यते ।।4।।

Triphalā powder-comprising fruits of haritakī, āmalakī and bibhītaka-should be added with juice of bhṛṅgarāja. It should be used for about 45 days (pakṣatraya) to get rid of greying hairs (proyogeṇa palitairapi mucyate).

काकमाचीरसं भृङ्गरसेन सह संपिबेत् ।
द्वादशाहाद्भवेज्जन्तुर्दृढदेहो जितेन्द्रियः ।।5।।

Juice of bhṛṅgarāja and kākamācī are obtained from the source plants and mixed together. It should be used for twelve days constantly, and man becomes of strengthful or stout physique and winner over sensual objects (bhavejjanturdṛḍhadeho jitendriyaḥ).

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अथ त्रिफलाकल्पः
TRIPHALĀKALPAḤ

त्रिनिष्कमात्रा ह्यभया षण्णिष्कं तु बिभीतकम् ।
धात्री द्वादशनिष्का स्यात् त्रिफला सूक्ष्मचूर्णिता ।।1।।
योजयेत् खदिरस्यापि विडङ्गस्य च चूर्णकम् ।
सर्वं विमर्दयेत् खल्वे भृङ्गराजभवाम्बुभिः ।।2।।
तद्रसे सप्तधा भाव्यं पुनश्च...चूर्णकम् ।

Fruits of harītakī, bibhītaka and āmalakī,-3, 6 and 12 niṣka respectively- are procured and made a fine powder.

Khadira and viḍaṅga powders are mixed and triturated by impregnating with bhṛṅgarāja juice seven times, for preparing the powder.

नियमेनास्य योगस्य मासमात्रनिषेवणात् ।।3।।

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वलीपलितनिर्मुक्तो षण्मासाद् दिव्यादेहवान् ।

By using this powder for one month, man becomes free from wrinkles and greying hairs (valīpalitanirmukto). He attains devine body by its use within six months (ṣaṇmāsād divyadehavān).

इत्थं संवत्सराभ्यासद्दीर्घं विन्दति जीवितम् ।।4।।

By using this powder for one year man gets long life.

उदककल्पः

UDAKAKALPAḤ

न संपक्तिक्रियायोगो भेषजेषु च विद्यते।
सर्वरोगविनाशाय निशान्ते तु पिबेज्जलम् ।।1।।

Paripāka kriyā (na sampaktikriyāyogo) does not take place in the drugs (bheṣajeṣu) and drinking of water in early morning should be practiced (niśānte tu pibejjalam) for alleviating all types of diseases (sarvaroga vināśāya).

अम्भसः प्रसृतीरष्टौ रवावनुदिते पिबेत् ।
वातपित्तभवान् रोगान् हन्ति कुर्यात् सुखं स्थिरम् ।।2।।

One should drink water in quantity of eight prasṛtī (ambhasaḥ prasṛtīraṣṭau) before rising the sun (ravānudite pibet). It alleviates diseases caused by vāta and pitta doṣa (vātapittabhavān rogān hanti), and it consolidates and sustains pleasure (kuryāt sukham sthiram).

प्रसृतियुगलमात्रं प्रातरुत्थाय नित्यं,
पिबति खलु नरो यो घ्राणरन्ध्रेण वारि ।
स भवति मतिपूर्णश्चक्षुषा ताक्ष्यतुल्यो,
वलिपलितविहिनः सर्वरोगैर्विमुक्तः ।।3।।

By awaking in early morning daily (prātarutthāya nityam),

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one should inspirate-drink-through nasal mode (pibati ghrāṇarandhreṇa vāri), water two prasṛti. He attains wisdom (matipūrṇa) and eye vision like garuḍa (cakṣuṣā tārkṣya tulyo) and that person remains free (vihinaḥ) from wrinkles (vali) and grey hairs (palita).

निशादौ च विषं वारि निशामध्ये पयः स्मृतम्।
निशान्ते च पिबेद्वारि मातुः क्षीरमिवोत्तमम् ।।4।।

Water-drinking of water-is like poison (niśādou ca viṣam vāri), it is useful as milk in midnight (niśāmadhye payaḥ smṛtam), and water becomes effective just as mother's latex (mātuḥ kṛiramivottamam) when it is drunk in early morning-before rising the sun (niśānte ca pibedvāri).

पिबेद्बटसहस्राणि यावन्नोदेति भास्करः।
अस्तं गते दिवानाथे बिन्दुरेको घटायते।।5।।

If one drinks water even the single drop at the time of sun rise (bindureko ghaṭāyate) becomes just equal to one ghaṭa of water, in comparison to one thousand ghaṭas of water (ghaṭa sahasrāṇi) if drunk before sunrise (yāvannodeti bhāskaraḥ).

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मुसलीकल्पः
MUSALĪKALPAḤ

नामान्यस्य प्रवक्ष्यामि यतो जानन्ति साधकाः।
सुवर्णपुष्पी गौरी च मुसली युगपत्रिका।।1।।
नारायणी क्षीरवहा नामभिः सा शुभा मता।
ततः कर्माणि कुर्वीत विज्ञायौषधिमुत्तमाम्।।2।।

The synonymy comprising series of names-termed for musali (nāmānyasya pravakṣyāmi)-is known to the devotees (yato jānanti sādhakāḥ) that follows (nāmabhiḥ sā śubhā matā):

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Suvarṇapuṣpī
Gourī
Musalī
Yugapatrikā
Nārāyaṇī
Kṣīravahā.

Thus, one should entirely know this best drug (vijñāyauṣadhimuttamām) and then begin with process of drug application (tataḥkarmāṇi kurvīta).

मुसल्याः पुष्पमाहृत्य सूक्ष्मचूर्णं च कारयेत् ।
मधुना सह भुक्तं तत् करोत्यग्नेर्बलं परम् ।।3।।

The flower of musalī should be plucked and collected (musalyāḥ puṣpamāhṛtya). It should be made a fine powder (sūkṣmacūrṇam ca kārayet) which is used with honey and promoting gastric or digestive power (karotyagnerbalam param).

आज्येन तत्प्रयुक्तं सद् गुल्मरोगं विनाशयेत् ।

It alleviates gulma roga if the drug is used with ghṛta (ājyena tatprayuktam).

उष्णादेकेन युक्तं तु तदजीर्णमपोहयेत् ।।4।।

It eliminates dyspepsia (tadajīrṇamapohayet) when the same is taken with hot water.

विसूचिकां विरेकानप्यधिकान् विनिवारयेत् ।

It checks visūcikā and purgation in excess (virekanapyadhikān).

गोधूमचूर्णभागौ द्वौ मुसलीचूर्णमेककम् ।।5।।
घृताक्तं मधुनाक्तं वा द्वितयं तद्भजेन्नरः ।
सप्तरात्रप्रयोगेण सर्वे यान्त्यामयाः क्षयम् ।।6।।

Wheat flour (godhūma cūrṇa) two parts and powder of musalī one part are mixed and ghṛta or madhu is added. It is used for seven nights, for alleviating all types of diseases (sarve

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yāntyāmayāḥ kṣayam).

वृश्चिकेन च संदष्टे चूर्णमस्योपयोजयेत् ।
तण्डुलस्याम्भसा शीघ्रं विषं तस्य विनश्यति ।।7।।

Its powder should be used with taṇḍulodaka water collected after washing rice (taṇḍulāmbhasā), that eliminates poison of scorpion sting (vṛścikena ca saṅdaṣṭe).

मनश्शिलाभस्मना च कासश्वासावपोहयेत् ।
विनाशयेद्गण्डमालां घृतेन पयसापि वा ।।8।।

If it is used with manaḥśilā bhasma, it alleviates bronchitis, cough and bronchial asthma (kāsaśvāsāvapohayet).

It alleviates gaṇḍamālā (vināśayedgaṇḍamālām) when it is given with ghṛta or milk (ghṛtena payasāpi vā).

शमयेत् कुपितं पित्तं त्रिफलाचूर्णकेन च ।
मध्वाज्याभ्यां च तच्चूर्णं पलद्वयमितं भजेत् ।।9।।
अक्षय्यमस्य सततं रेतः संजायते ध्रुवम् ।
आर्द्रकस्वरसैर्नश्येत् कुष्ठं बाधिर्यमेव च ।।10।।

Its use with triphalā (triphalā cūrnaken ca) pacifies vitiated pitta doṣa (śamayet kupitam pittam). Two pala of its powder should be used with honey and ghṛta for making man `akṣayavīrya' with no loss of semen or who never suffers of semen decreasement (akṣayyamasya satatam retaḥ) definitely (saṅjāyate dhruvam).

The use of its powder with ginger juice is suggested for alleviating kuṣṭha and vādhirya.

जरामृती जयेत्तच्च केसरस्य रसेन हि।
अपस्मारं नाशयति जम्बूफलरसैरपि ।।11।।

This powder if used internally with saffron (kesarasya rasena hi), is considered potent to conquer senility and death.

It alleviates epilepsy (apasmāram nāśayati) when the powder is orally given with the juice of jambu fruits (jambūphala-

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rasairapi).

दुग्धेन भस्मकं तृष्णां काञ्जिकेन निवारयेत्।

Musalī's bhasma prepared with bhāvanā of dugdha and taken with gruel (kāñjī) prevents tṛṣṇā.

भृङ्गराजरसैः सर्वानामयाञ् शमयेदिदम् ।।12।।
क्षयमौदुम्बररसैः क्षपयेत् पलितं नृणाम्।

It alleviates all the diseases (sarvānāmayān samayedidam) when its powder is taken with juice of bhṛṅgarāja. The problem of greying hairs is eliminated (kṣapayet palitam nṛṇām) if the same is given with juice of udumbara fruit (kṣayamoudumbara rasaiḥ).

वाकुचिस्वरसेनैतद् बन्ध्यात्वं च विनाशयेत् ।।13।।

Sterility is eliminated (bandhyātvam ca vināśayet) when the same is taken by woman with juice of vākuci (vākucisvarasenaitad).

गोमूत्रेणोपयुक्तं तत् सततं शमयेज्ज्वरम्।
जम्बीरस्वरसेनैषा मुसली कामलापहा ।।14।।

It alleviates satataka jvara (samayejvaram) when used with cow's urine (gomūtreṇopayuktam). If musalī is given with jambīra-(nimbūka) juice, destroys jaundice (jambirasvarasenaiṣā musalī kāmalāpahā).

तद्रजः काञ्जिकैः पीतं सद्यः कुक्षिरुजापहम्।
कदलीवारिणा हन्याज्ज्वरमेषा तृतीयकम् ।।15।।

The powder of musalī is used with gruel (kānjika) which alleviates abdominal diseases (udararoga). It counters tertan fever (hanyājjvarameṣā tṛtīyam) when it is used with juice of kadalī (kadalī vāriṇā).

अपामार्गरसेनापि निहरिद्वातजान् गदान्।
नारिकेलाम्बुना युक्तं शिरोरोगान् निवारयेत् ।।16।।

It alleviates diseases caused by vāta doṣa (nirharedvātajān

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gadān) if it is taken with apāmārga juice (apāmārga rasenāpi). Diseases of head or śiroroga are alleviated by musalī if it is used by nārikelajala (nārikelāmbunā yuktaṃ).

तिलतैलेन तच्चूर्णं हन्याच्छ्लेष्मभवान् गदान्।
मदनस्य रसैः पीतं पाण्डुं जयति दुस्सहम्॥17॥

The ailment caused by vitiation of śleṣma or kapha (hanyācchaleṣmabhavān gadāna) when musalī is used with oil of sesame (tilatailena taccūrṇam). If it is given with juice of madanaphala (madanasya rasaiḥ pītam), the disease of pāṇḍu or anaemia is cured (pāṇḍum jayati dussaham).

सूरणेनोपयुक्तं तद् गुदामयमपोहयेत्।
आर्द्रकस्य रसैः पीतं तच्चूर्णं शूलवेगनुत्॥18॥

The drug musalī when used with sūraṇa, is alleviating anal diseases (gudāmayamāpohayeta) of gudā of anal or recto-anal complaints.

It is given with juice of ārdraka (ārdrakasya rasaiḥ pītam) for alleviation of śūla (taccūrṇam veganut).

कूष्माण्डफलसारेण जलोदरगदं जयेत्।
तच्चूर्णं सैन्धवोपेतं दुष्टव्रणविशोषणम्॥19॥

It alleviates jalodara (jalodara gadān jayet) if it is taken with fruit juice of kūṣmāṇḍa (kūṣmāṇḍaphalasāreṇa).

Its powder with saindhava salt acts to get dried up chronic wound or foul ulcer (duṣṭavraṇaviśoṣaṇam).

जीर्णज्वरभवान् रोगान् पिप्पल्या सहितं हरेत्।

When the powder of musalī is taken with pippalī fruit powder (pippalyā sahitam haret), it alleviates chronic fever and its allied complaints (jīrṇajvarabhavān rogān).

लक्ष्मणामूलमुसलीकदलीकन्दजान् रसान्॥20॥
वनिता चेत् पिबेन्नित्यं बन्ध्यापि लभते सुतम्।

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The juice of lakṣmaṇā root, musalī and kadalī kanda is (vanitā cet pibennityam) given daily to woman who concieves of male child even sterile woman gets son (bandhyāpi labhate sutam).

वाचस्पतिः स्यान्मूकोऽपि मुसलीं वचया भजन्।।21।।

When musalī is taken with vacā (musalīm vacayā bhajan), the dumb person becomes vocal like vācaspati (vācaspatiḥ syānmūko api).

सेविता भूशिरीषेण जरामरणनाशिनी।
तक्रेणालोड्य संपीता पाण्डुरोगनिवारिणी।।22।।

If musalī is taken with bhūśirīṣa, it destroys or counters senility and death. Pāṇḍuroga is alleviated (pāṇḍuroga nivāriṇī) when musalī is given with takra (takreṇāloḍya sampītā).

निर्गुण्डीस्वरसैः पीता वज्रकायप्रदायिनी।
अजामूत्रेण संपीता वलीपलितनाशिनी।।23।।

Musalī when given with juice of nirguṇḍī makes stout and strengthful physique like vajra (vajrakāya pradāyinī).

It (musalī) counters wrinkles and greying of hairs (valīpalitanāśinī) when the same is used with goat's urine (ajāmūtreṇa sampītā).

नारिकेलाम्बुना पीता मुसली विषनाशिनी।
कालसर्पविषं हन्यात् पटोलेन युता यदि।।24।।

Musalī proves to be antidote against poision or it eliminates poison (musalī viṣanāśinī) when it is given internally with nārikela jala (nārikelāmbunā pītā).

If musalī is used with paṭola leaves (Paṭolena yutā yadi), then it eliminates poison of snake of most venomous type (kālasarpaviṣam hanyāt).

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मुण्डीकल्पः
MUṆḌĪKALPAḤ

भिक्षूत्तमाङ्गपरिकल्पितनामधेयां
तां चूर्णयेन्ननु समूलफलां च खल्वे ।
तकारनालमधुदुग्धघृतैः प्रयोगात्
षण्मासतः खलु नरा अजरामराः स्युः ।।1।।

Muṇḍī is a name which is evolved on the basis of head or muṇḍa of bhikṣu (bhikṣūttamāṅga parikalpita nāmadheyā). Its (muṇḍi's) root and fruits are ground for preparing their powder in kharala (tām cūrṇayennanu samūlaphalām ca khalve). This drug in powder form is recommended for oral administration constantly six months (ṣaṇmāsataḥ), with takra, kāñji or gruel, madhu or honey, dugdha or milk and ghṛta or ghee. This kind of drug usage is effective for man devoiding senility and death (khalu narā ajarāmarāḥ syuḥ).

सुपर्णचक्षुः श्रवणे वराहो
ज्ञानेन हंसः स्वरकिन्नरश्च ।
बलेन भीमश्चलनेन वायुः
स्याद्गीष्पतेश्चापि धिया समानः ।।2।।

That man becomes highly capable or potential-in virtues of faculties-in regard, to vision (cakṣu), audition (śravaṇa), knowledge (jñāna), voice (svara), strength (bala), force or movement-mobility (gati-cālana) and wisdom (buddhi) which are equated to (or likewise) to vulture (suparṇa), pig (varāha), crane (haṃsa), kinnara, bhīma, vāyu-air or wind and bṛhaspati respectively.

सुरासुरैः स्तूयमाना सा मुण्डी त्रिविधा मता ।
सिता रक्ताऽसिता चेति सत्त्वराजसतामसैः ।।3।।

Muṇḍī, praised by gods and demons (surāsuraiḥ stūyamānā sā

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muṇḍī), is of three types (trividhā matā) viz. white (śveta), red (rakta) and black (kṛṣṇa) which are predominant of sattva, raja and tama (sattvarājasatāmasaiḥ) respectively.

गुणैरेभिः क्रमाज्जातां कथयामास तां शिवः ।

Lord Śiva has elaborated this types of muṇḍī with various in order qualities (guṇairebhiḥ kramājjātāṃ kathayāmāsa tāṃ śivaḥ).

शुक्लपक्षेऽथ पञ्चभ्यां पौर्णभ्यां च समाहितः ।।4।।
रेवतीरोहिणीपुष्यश्रवणेषु द्विजोत्तमैः ।
अभ्यर्च्य गन्धपुष्पाद्यैर्ग्रहीतव्या समूलतः ।।5।।

One should procure root of muṇḍī-with mental concentration-on pañcamī or purṇimā of śuklapakṣa, particularly in revati, rohiṇī, puṣya and śrāvaṇa nakṣatras, after worshiping (abhyarcya gandhapuṣpādyairgrahitavyā samūlataḥ) it by brāhmaṇs.

तच्चूर्णसेवनात् स्याच्च शारीरं बलमुत्तमम् ।
छायाशुष्कं तु तच्चूर्णं कर्षं गोपयसा सह ।।6।।
भोजयेच्चतुरो मासान् दीर्घमायुरवाप्नुयात् ।

By using its powder, the physical strength of body is attained excellently (syācca śārīram balamuttamam). The powder, duly dried under shade in dose of one karṣa, should be used, with cow's milk, for four months; and the person using drug attains longevity (dīrghamāyuravāpnuyāt).

ॐ नमो भगवतेऽमृतोद्भवायामृतं कुरु स्वाहा ।

A hymn-mantra is prescribed for incantation and `abhimantraṇa' of drug muṇḍī, which follows:

`Om namo bhagavate amṛtodbhavāyāmṛtaṃ kuru svāhā'.

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चित्रककल्पः

CITRAKAKALPAḤ

अथातः संप्रवक्ष्यामि चित्रकं कल्पमुत्तमम्।

Now discourse on best citraka kalpa (citrakam kalpamuttamam) begins.

ग्रामान्ते वा श्मशाने वा वल्मीके वा चतुष्पथे ।।1।।
गृहस्यातिसमीपे वा चित्रकं परिवर्जयेत् ।

Plant(s) of citraka if occurring in following places or vicinities are restricted (parivarjayet) for collection and procurement (for use in kalpa) : outskirt or end of village (grāmānte), funeral or burial site (śmaśāne), termites spot (valmīke), roads square (catuṣpathe) and land closely adjacent to home (gṛhasyātisamīpe).

सूचीपत्रमुखं श्रेष्ठं तथा मण्डलपत्रकम्।।2।।
उभौ तौ चित्रकौ ग्राह्यौ सूचीमण्डलपत्रकौ ।

There are two types of citraka which are considered best, and hence, they are deserving for obtaining accordingly, such as sūcīpatramukha and maṇḍalapatraka citraka (ubhou tou citrakou grāhyou).

कार्तिके मार्गशीर्षे वा चित्रकं चोद्धरेद् बुधः ।।3।।

One should dig out plants of citraka (citrakam coddhared budhaḥ) during the specific period or seasons, for the instance in months of kārttika or mārgaśīrṣa.

तस्य स्वरसकं रात्रौ हिमे संस्थाप्य चाहरेत् ।
द्वित्रिमासप्रयोगेण दृढकायो जितेन्द्रियः।।4।।

The juice of citraka should be kept during night under dew (rātrou hime saṅsthāpya cāharet) and taken out for further use. After administering internally for two or three months, one becomes a man with strong and stout physique (dṛḍhakāyo)

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and controlling capacity of senory objects.

चित्रकं मासमेकं तु तक्रेण सह यः पिबेत् ।
नश्यन्ति व्याधायः सर्वे कामदेवोपमो भवेत् ।।5।।

If some one uses orally citraka with takra (māsamekam tu takreṇa saha), his all diseases are eliminated (naśyanti vyādhāyaḥ sarve) and he becomes like kāmadeva, the god of love (kāmadevopamo bhavet).

क्षीरेण मासमेकं तु चित्रकं भक्षयेन्नरः ।
वज्रदेहो महाकायो महाबलपराक्रमः ।।6।।

When citraka is used with milk for one month, the man-using drug citraka constantly-develops body like vajra (vajradeho), huge and robust physique (mahākāyo), great strength (mahābala) and capability of conquering (parākramaḥ) as triumphant.

कटुत्रयेण संयुक्तो घृतेन मधुनापि वा ।
चित्रकं भक्षयेत् प्राज्ञो बिडालपदमात्रया ।।7।।
षण्मासयोगतो यान्ति वलयः पलितानि च ।
पाण्डुरोगमपस्मारं जलोदरभगन्दरौ ।।8।।

Citraka root alongwith trikaṭu i.e. śuṇṭhī, marica and pippalī, should be used with ghṛta and honey or madhu, in dose of one karṣa. By using it a wise person (prājño) if used for six months (ṣaṇmāsayogato yānti) finds that his diseases such anaemia (pāṇḍu), epilepsy (apasmāra), ascites (jalodara), fistula-in-ano (bhagandara), and are alleviated, wrinkles and grey hairs (valayaḥ palitāni ca) are eliminated.

कृच्छ्रौ तु मेहकुष्ठौ च हन्ति वह्निर्निषेवितः ।
चित्रकं मासमेकं तु गोमूत्रेण नरः पिबेत् ।।9।।
सर्वे रोगाः प्रशाम्यन्ति कान्तिश्च नितरां भवेत् ।

The administration of citraka (vahnirniṣevitaḥ) alleviates prameha and kuṣṭha (kṛcchrou tu mehakuṣṭhou ca hanti). Man

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who uses (naraḥ pibet) citraka with cow's urine (gomūtreṇa) for one month (māsamekaṃ), gets relief from all the diseases (sarve rogāḥ praśāmyanti) and brighter complexion and lustre of body (kāntiśca nitarāṃ bhavet).

चित्रकं मासमेकं तु मधुना सह यः पिबेत् ।।10।।
मेधावी बलसंपन्नस्तेजस्वी प्रियदर्शनः ।
जीवेद्वर्षशतं सोऽयं वलीपलितवर्जितः ।।11।।

Person survives for one hundred years (jivedvarṣaśataṃ so ayaṃ) by enjoying promotion of intellect (medhāvi), strength (balasaṃpanna) and teja (tejasvī-tejasaṃpanna), becoming priyadarśana, he devoids of wrinkles (valī) and greying of hairs (palita).

चित्रकं क्षीरमधुनोर्मुष्टिश्चूर्णाज्ययोरपि ।
रसायनमहोरात्रं स्थापयित्वाऽथ पूजयेत् ।।12।।

Citraka acts as promotive-restorative-rejuvenative (rasāyana) when its root is used with milk (kṣīra) and honey (madhuno), similarly kāraskara or viṣatinduka (muṣṭicūrṇājyayorapi) is suggested to be used with powder of citraka root which effects as rasāyana. It should be worshipped day and night (rasāyanamahorātram sthāpayitvā atha pūjayet).

रक्ताम्बरधरो मौनी रक्तगन्धानुलेपनः ।
रक्तमाल्यानुरक्तोऽसौ वलिं दधाद्विचक्षणः ।।13।।

Erudite person, by observance silence (mounī), bearing red coloured clothing or garments (raktāmbaradharo) or single piece of red, cloth-unstitched-as preferable in religious ceremonies (as `pitāmbara' is commonly acceptable in sacred rituals) and, pasting red sandal (raktagandhānulepanaḥ) and adorning red-coloured garland (raktamālyānurakto), should perform sacrifice (valim dadhādvicakṣaṇaḥ).

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कृष्णाष्टभ्यां चतुर्दश्यां पञ्चभ्यां श्रवणर्क्षके।
चन्द्रताराबले चैव मन्त्रमेतज्जपेन्नरः ।।14।।
ॐ चण्डि चित्राय स्वाहा।

The hymn-mantra is prescribed for incantation or enchantment -`japa' -(mantrametajjapennaraḥ), on aṣṭami, caturdasī or pañcamī specifically in śrāvaṇa nakṣatra when moon and stars are effective in high magnitude (candratārābale caiva). Hymn or sacred lyric follows:

`Om caṇḍi citrāya svāhā'.

अनेनैव तु मन्त्रेण गन्धमाल्यानुलेपनम्।
बलिं दद्यात् पुनर्मन्त्रमेतदुच्चारयेद् बुधः ।।15।।
ॐ सत्यवति महौषधि मा चलः।
समयमन्त्रः- समय हुं फट् स्वाहा।

With incantation in proper ceremonial procedure, the aromatics, garland etc. (anena mantreṇa gandhamālyānulepanam) should be used in ceremonial ritual and offered `sacrifice' (bali dadyāt). Again and later, the hymn should be inchented as follow:

`Om satyavati mahousadhi mā calaḥ'

Another hymn-mantra is given for incantation that follows:

`Samaya, huṃ phaṭ svāhā'.

समूलमेतदुत्पाट्य छायाशुष्कं तु कारयेत्।
सूक्ष्मचूर्णं ततः कृत्वा घृतेन मधुनापि वा ।।16।।
कटुत्रयसमायुक्तं विडालपदमात्रकम्।
सप्ताहं भक्षयेत् प्रातः क्षीरसेवी जितेन्द्रियः ।।17।।

The herb of citraka alongwith root should be uprooted (samūlametadutpāṭya) and dried under shade. It should be powdered finely. It is used by mixing trikaṭu, with ghṛta and honey, in the dose of one karṣa for a week. Person using this medicine, must take it in morning walk regularly, and sepend on

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milk diet (kṣīrasevī). Further, man should keep control, over his sensory organs and their objects (jitendriyaḥ).

दीर्घमारोग्यवान् जीवेद्वलीपलितवर्जितः।
संवत्सरप्रयोगेण शतमायुरवाप्नुयात् ॥18॥

Resultly, person enjoys good health free from diseases (ārogyavān), wrinkles (valīpalitavarjitaḥ) and grey hairs, and ultimately he survives for long (dīrghajīvi).

By using constantly for one year (saṃvatsara prayogeṇa), man attains life span of hundred years (śatamāyuravāpnuyāt).

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अथ मण्डूककल्पः

MAṆḌŪKAKALPAḤ

महानद्यां समुद्रे वा देवखाते महाह्रदे।
अत्यगाधे तले यस्तु मण्डूको निवसेत् स तु ॥1॥
अतिस्थूलः स्वर्णवर्णो दीर्घजीवी बिलेशयः।
शरत्काले च निर्गत्य वसेदन्यत्र सर्वदा ॥2॥

Maṇḍūka (frog), inhabiting in mahānadī (bigriver), samudra (sea), devakhāta and mahāhṛda, in-depth unmeasurable (atyagādhe tale yastu maṇḍuko nivaset), is very bulky, golden-coloured and living-surviving-very long, and vileśaya. That maṇḍuka or specific kind of frog comes out in autumn season and inhabits at other place (nirgatya vasedanyatra sarvadā).

धातुः कोऽपि भवेदस्य मस्तके रत्नसन्निभः।
तं च संगृह्य शिरसस्तस्य यत्नेन मानवः ॥3॥
धारयेत् स्वकरे यावत्तावत्कालं स जीवति।
तत्स्पृष्टोदकसंसेकाद् नश्यन्ति गरलानि च ॥4॥

Something (dhātu ko api) like pearl-maṇi or ratna-is found in the head of that animal (bhavedasya mastake ratnasan-nibhaḥ). It should forcibly be procured or extracted from head

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(saṅgṛhya śirasastasya yatnena). Person will survive (yavattāvatkālaṃ sa jīvati) till man keeps it in his hand (manavaḥ dhārayet svakare). Poison is eliminated-becoming ineffective (naśyanti garalāni ca)-by application of water touched or immersed with that pearl-maṇḍūka ratna or maṇi (tatspṛṣṭodakasaṅsekād).

वातगुल्मोदरावर्तनेत्रशूलादिका रुजः।
नश्यन्ति स्पर्शमात्रेण सतैलाभ्यङ्गतोऽपि वा ॥5॥

Various diseases particularly vātagulma, udāvartta and netraśūla and others are eliminated merely by its touching (naśyanti sparśamātreṇa). Or, the diseases are alleviated by massage of oil (sa tailābhyaṅgato api vā).

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श्रीफलकल्पः
ŚRĪPHALAKALPAḤ

कृष्णाष्टम्यां शुचिर्भूत्वा बिल्ववृक्षं निमन्त्रयेत्।
माधवे ज्येष्ठमासे वा फलाद्बीजं समाहरेत् ॥1॥

One should invite bilva tree (bilvavṛkṣaṃ nimantrayet) on aṣṭami tithi in kṛṣṇapakṣa, then seeds should be obtained (phalādvījaṃ samāharet) from the bilva fruit in vaiśākha or jyeṣṭha months.

बिल्वबीजानि संगृह्य सूक्ष्मचूर्णं च कारयेत्।
त्रिफलाक्वाथतोयेन सप्तवारं विभावयेत् ॥2॥

The seeds of bilva should be procured and made a fine powder, then triphalā decoction (triphalā kvāthatoyena) should be employed for impregnation of bilvacūrṇa seven times (saptavāraṃ vibhāvayet).

ततो यन्त्रेण निष्पीड्य तैलं ग्राह्यं च यत्नतः।

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स्निग्धभाण्डे विनिक्षिप्य भूमौ तं च निधापयेत् ।।3।।

Later this material should be put in expeller (tato yantrena niṣpīḍya tailam) for expressing to obtain oil, and it should be filled in a container-duly oleated (snigdhabhāṇḍe vinikṣipya) and put underground (bhumou taṃ ca nidhāpayet).

मासात्परं तमुद्धृत्य रक्षां कुर्याद्विधानतः ।

It should be taken out after a month and it may be kept safe properly.

विरेकवमने कृत्वा शुद्धकोष्ठः शुभे दिने ।।4।।
कृष्णाष्टम्यां चतुर्दश्यां पुष्यर्क्षेऽपि च बुद्धिमान् ।
निर्वातमन्दिरे तैलं कर्षमात्रं पिबेन्नरः ।।5।।

Wise man, duly purified through emesis and purgation (virekavamane kṛtvā śuddhakoṣṭhaḥ) should orally use it (tailam pibennaraḥ), in dose of one karṣa, by residing in airless (nirvātamandire), on any favourable or good day, specifically aṣṭamī, caturdaśī and puṣyakārī nakṣatra.

मात्रातिक्रमतो मूर्च्छा भ्रमो दाहस्तृषापि च ।
कण्ठोष्ठयोः शुष्कता च भवेयुर्भृशदुःखदा ।।6।।

In case of excess or over dose, there may be complications such as fainting (mūrcchā), vertigo (bhrama), burning sensation (dāha), overthirst (tṛṣā), dryness in throat and lips (kaṇṭhoṣṭhayoḥ śuṣkatā).

कपिलाक्षीरमासिच्य गण्डूषं कारयेत्तदा ।
जीर्णान्ते कपिलाक्षीरं षष्टिकान्नं च भोजयेत् ।।7।।

In this condition, siñcana with cow`s milk (kapilākṣīramāsicya) and gaṇḍūṣa are advised (gaṇḍūṣaṃ kārayettadā). After digestion (jīrṇānte), rice cooked (ṣaṣṭikānnam ca bhojayet) with milk of kapilā cow (Kapilākṣīraṃ).

तैलस्य सेवनादस्य व्याधिराधिश्च नश्यतः ।

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प्रायः सर्वे व्याधयश्च विनश्यन्त्यस्य पानतः।।8।।

The internal use of oil (prepared from the seeds of bilva fruits under the procedure indicated) is recommended (tailasya sevanādasya) as it alleviates ādhi and vyādhi both (vyādhirādhiśca naśyataḥ)largely covering ailing conditions of physical, mental and spiritual kinds. All kinds of diseases-mostly-(prāyaḥ sarve vyādhayaśca) are alleviated by the oral use of this oil (vinaśyantyasya pānataḥ).

श्रुतिज्ञः सुभगः श्रीमान् कर्णिकारसमद्युतिः।
वलीपलितनिर्मुक्तो जीवेद्वर्षशतं नरः ।।9।।

Man lives for long hundred years (jivedvarṣaśataṃ naraḥ) and devoids of wrinkles and greying of hairs (valīpalitnirmukto); and that person becomes well-versed or erudite in scriptures including vedas (śrutijñaḥ), lucky or fortunate (subhagaḥ), auspicious (śrīmān) and with bright complexion just like svarṇa campā (karṇjkāra samadyutiḥ).

सप्तभिर्मन्त्रयित्वा तु भिषग्भिर्व्याधितो नरः।
पश्चात्तैलमिदं तीव्रवीर्यं मानेन संपिबेत् ।।10।।

Man should orally use (mānena saṃpibet) this oil (paścāttailamidaṃ) with intense activity (tīvravīryam), after effecting performance of enchanting hymn (saptabhirmantrayitvā tu)-mantra-seven times that follows:

ॐ नमो वीरजननि स्वाहा-इति मन्त्रं जपेत्।।

`Om namo vīrajanani svāhā'.

This `mantra' is specified for `japa' (etc. mantraṃ japet).

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अथ लाङ्गलीकल्पः

LĀṄGALĪKALPAḤ

अथातः संप्रवक्ष्यामि चोषधीकल्पमुत्तमम्।

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लाङ्गलीत्योषधिः काचिद्विख्याता धरणीतले ।।1।।

Further (Lord Śiva) delivers the discourse (athātaḥ saṃpravaksyāmi) on an excellent drug (coṣadhīkalpamuttamam), Someone drug is popularly known (kācidvikhyātā) as `lāṅgalī' (lāṅgalītyoṣadhiḥ).

तस्या मूलं तु संगृह्य गन्धकं च तथैव हि।
रसेन सह संमर्द्य ताम्रपत्राणि लेपयेत्।।2।।

Its root (of lāṅgalī drug) and sulphur (gandhaka) should be triturated (raṣena saya saṅmardya) and pasted over copper leaves (tāmrapatrāṇi lepayet).

दद्याद्रजपुटं स्वर्णवर्णत्वं यान्ति तानि च।

Then it is processed (put on fire) help to in gajaputa and then copper becomes golden (svarṇavarṇatvam yānti tāni).

सुखप्रसवदं तच्च सूतिकारोगशान्तिदम्।।3।।

This drug induces or help to easy delivery of child (sukhaprasavadaṃ) and alleviates puerperal complications (tacca sūtikārogaśāntidam).

जलेन लाङ्गलीकन्दं पिष्ट्वा हस्ते प्रलेपयेत्।
वज्रतुल्यबलं तस्य करस्याविर्भवेत्ततः।।4।।

Tubers of lāṅgalī (jalena lāṅgalīkandaṃ) should be ground and pasted over palms (piṣṭvā haste pralepayet), then the hands attains (karasyāvirbhavettataḥ) strength like vajra (vajratulyabalaṃ).

पुरा ह्यमीषां योगानां मद्रराज मयोदितम्।

Earlier these formulae and uses of drug lāṅgalī (purā hyamīṣāṃ yogānāṃ) by the king Maya (madrarāja mayoditam).

अष्टोत्तरशतं जप्त्वा सिद्धिमायाति चोत्तमाम्।।5।।

Incantation of hymn-mantra japa-for 108 times (aṣṭottaraśatam japtvā) achieves `siddhi' -best perfection and success based on dextrous, skilled and devotional attainment

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of high order (siddhimāyāti cottamām).

ॐ नमो भगवते डामरेश्वराय स्वाहा ठः ठः ॥
तत्कालोत्पाटितं तस्याः कन्दमार्द्रं विमर्दयेत् ।
पञ्च कर्षांस्ततो भुक्त्वा शरीरे च विलेपयेत् ॥6॥

The tuberous root in fresh or green state (kandamārdraṃ) should be procured by digging out herb (tatkālotpāṭitam)-with enchantment of the specific hymn as follows:

'Om namo bhagavate ḍāmareśvarāya svāhā ṭhaḥ ṭhaḥ'.

This fresh tuber should be ground for making a paste which needs to be internally taken (bhuktvā), in the dose of five karṣa, as well as applied over body (śarīre ca vilepayet).

अथ चाभिमुखं गच्छेद्युद्धस्य जयमाप्नुयात् ।
लाङ्गलीसैन्धवाभ्यां च गन्धकेन च लेपयेत् ॥7॥
ताम्रपत्राणि चूर्णानि विकिरेदयसस्ततः ।
अथ संशोष्य लाङ्गल्याः कल्केनोपरि लेपयत् ॥8॥
आतपे शोषयित्वात्र दहेद् गजपुटेन च ।
तानि भस्मत्वमायान्ति ताम्रपत्राणि तत्क्षणात् ॥9॥

Then person becomes victorious (jayamāpnuyāta) when proceeds or marches to battle for war-fighting-(cābhimukhaṃ gacchedyuddhasya).

Lāṅgalī, saindhava and gandhaka are mixed and pasted over copper leaves (lepayeta tāmrapatrāṇi), then iron dust is sprinkled (vikiredayasastataḥ). Then, these material should be dried up and paste of lāṅgalī tubers is applied (kalkenopari lepayet) and again dried under sunlight (ātape soṣayitvātra). Finally, it should be processed in gajaputa for heating (dahed gajaputena ca)-incineration and calcination (tāni bhasmatvamāyānti) which results in coversion of tāmrabhasma instantaneously (tatkṣaṇāt).

भस्मेदं भस्मसात्कुर्याद्विषजानामयान् ध्रुवम् ।
दद्याद्बलं दीर्घमायुः प्रजावृद्धिं सुसेवनात् ॥10॥

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This bhasma burns to ash (bhasmedam bhasmasātkuryād)-destroys of eliminates-various complications and ailments (viṣajānāmayān dhruvam) definitely. Its proper interal administration (susevanāt) effects to promote for achieving strength (dadyādvalaṃ), long life-span or longevity (dīrghamāyuḥ) and progeny (prajāvṛddhi).

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आमलकीकल्पः
ĀMALAKĪKALPAḤ

पञ्चाङ्गानामामलक्याः क्वाथं मण्डलमापिबेत्।
अष्टादशविधानां च कुष्ठानां प्रशमो भवेत्।।1।।

Various parts (pañcāṅganāmāmalakyāḥ) of āmalaki-pañcāṅga-are cooked for preparing decoction (kvāthaṃ) which pacifies all eighteen types (aṣṭādaśavidhānāṃ ca) of kuṣṭha (kuṣṭhānāṃ praśamo bhavet).

आमलक्याः समादाय मूलं संशोष्य चूर्णयेत्।
तन्मूलस्य त्वचो वापि चूर्णं सम्यक् तथाचरेत्।।2।।

The root of āmalakī tree should be extracted-by digging up-and procured properly. Finally it should be dried up and powdered. Other wise (vāpi) that bark from its root (tanmūlasya tvaco) should be peeled off and powdered after drying up (cūrṇam samyak tathācaret).

Either the root as a whole (mūla) or root-bark (mūlatvak) if the tree (vṛkṣa) of āmalakī or dhātrī (the grossberry) has been prescribed for uses in this context.

मधुना चोपभुक्तं सत् प्रदरं नाशयेत् स्त्रियाम्।

This āmalakī powder is recommended for oral use by woman suffering from gynecic diseases allied pradara (pradaraṃ nāśayet

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striyām), with honey (madhunā copabhuktaṃ sat).

तच्चूर्णं मधुना चैव घृतेन च समाहरेत् ।।3।।
औदुम्बरफलाकारमात्रया प्रत्यहं त्रिधा ।
मासैः षड्भिर्महाकुष्ठमसाध्यं विजयेदिदम् ।।4।।

That (taccūrṇam) powder-āmalakī cūrṇa-mixed in ghṛta and honey, in the dose equal to oudumbara fruit, should orally be taken for three days. Thus, it alleviates incurable mahākuṣṭha manifesting for six months.

नखाः केशाश्च दन्ताश्च नव्याः स्युः पुनरेव च।

This regenerates (punarnavā ca) nails (nakhāḥ), teeth (dantāśca) and hairs (keśāśca)-all become new (navyāḥ syuḥ).

तैलेन सह तच्चूर्णं विपाच्याभ्यङ्गमाचरेत् ।
कण्डूं विचर्चिकां पामां मण्डलं च प्रशामयेत् ।।5।।

The powder or āmalakī cūrṇa should be cooked in oil (tailena saha taccūrṇam) under pharmaceutical procedure-tailakalpanā (vipācyābhyaṅgamācaret) which is to be applied on body as massage. It alleviates (praśāmayet) kaṇḍu, vicarcikā, pāmā and maṇḍala kuṣṭha.

गोमूत्रेण च तच्चूर्णं नित्यज्वरमपोहयेत् ।
तदेव च सितादुग्धैः कारयेदधिकं बलम् ।।6।।

It relieves satatajvara (nityajvaramapohayet) if it is given with cow's urine (gomūtreṇa ca). The same powder (tadeva ca) when used with sitā and milk (sitādugdhaiḥ), promotes more strength (kārayedadhikaṃ balam).

पुनर्नवारसेनैतद्वातव्याधिं विनाशयेत् ।
कुष्माण्डस्वरसेनैतदुदरं च निवारयेत् ।।7।।

Itāmalakī cūrṇa alleviates vātavyādhi when given with juice of punarnavā (punarnavārasenaitadvātavyādhim vināśayet). Udararoga may be cured if used with fruit juice (kuṣmāṇḍasva-

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rasenaitadudaraṃ ca nivārayet).

क्वाथेन त्रिफलायाश्च रक्तपित्तं हरेत्तथा।
बचया सह तद् भुक्तं कुर्याद् बलमनुत्तमम् ।।8।।

It is given with decoction (kvāthena triphalāyāśca) of triphalā viz. harītakī, dhātrī and bibhitaka, for countering raktapitta-intrinsic haemorrhage (raktapittaṃ harettathā).

By using it with vacā, (vacayā saha tad bhuktam), it promotes body strength (kuryāda balamanuttamam).

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श्वेतगुञ्जाकल्पः
ŚVETAGUÑJĀKALPAḤ

मूलं तु श्वेतगुञ्जाया ऋक्षे उत्तरभाद्रके ।
उत्तराभिमुखं ग्राह्यमाहरेच्च रसं ततः ।।1।।

Root of śveta (white) guñjā (mūlaṃ tu śvetaguñjāyā) should be procured in uttarā bhādrapada nakṣatra, by facing northward (uttarābhimukhaṃ) and its juice be obtained by expression (grāhyamāharecca rasaṃ tataḥ).

कुर्याच्च भावनां तत्र सितसूत्रचयस्य च।
एतैश्च कृत्वा सूत्रैस्तु वर्तिमुज्ज्वालयेच्च ताम् ।।2।।

White cotton thread (sitasūtracayasya ca) should be impregnated (kuryācca bhāvanāṃ) with its (śvetaguñjā's juice of i.e. root); and the wick (etaiśca kṛtvā sutraistu) prepared with these threads made of kārāsa cotton, are ignited (varttimujjvālayecca tām) as illumination (or dīpaka).

संगृह्य कज्जलीं तस्य गव्येनाज्येन चाञ्जयेत् ।
आमयाश्चाक्षुषाः सर्वे शमं यान्ति न संशयः ।।3।।

Its kajjali-deposit of flame collected from burning of medicated wick-(saṇgṛhya kajjaliṃ) should be mixed in goghṛta, it should be applied in eyes as collyrium (gavyenājyena cāñjayet).

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By its local administration in eyes (netrāñjana), all the opthalmic ailments are pacified (āmayāścākṣuṣāḥ sarve śamaṃ), there is no doubt in it (yānti nā saṃśayaḥ).

श्वेतगुञ्जारसैः सम्यक् सर्वाण्यङ्गानि लेपयेत्।
एवं सप्ताचरेन्मासान् गात्रं भवति वज्रवत् ।।4।।

Whole body is treated with guñjā juice by pasting or massaging well (samyak sarvāṇyaṅgāni lepayet) and that body becomes stout and strengthful-vigorously robust like vajra (gatraṃ bhavati vajravat) if repeated regularly for seven months (evaṃ saptācarenmāsān).

अङ्गारराशिमध्येऽपि स्थितो दह्येत नाग्निना ।

Such man-body-becomes miraculously does not burn even fire-proof as it heap of fire (aṅgārarāśi madhye api sthito dahyetanāgninā).

मन्त्रः- ॐ वज्रकिरणे अघृतं कुरु स्वाहा ।
ॐ नमो महामाये वहिनं रक्ष स्वाहा ।

The enchantment of hymns mantra-as religious incantation for making the drug quite effective in ceremonial form of abhimantraṇa, as follows:

`Om vajrakiraṇe aghṛtaṃ kuru svāhā'.

`Om namo mahāmāye vahniṃ rakṣa svāhā'.

समाहृत्य श्वेतगुञ्जामूलं तच्च विमर्दयेत् ।
ततः कुसुम्भस्य रसैः सह तत् पेषयेन्मृदु ।।5।।
तेनैव रञ्जयेद्वस्त्रं त्रिंशद्वारं मुहुर्मुहुः ।

After properly procuring root of śveta guñjā (samāhṛtya śvetaguñjāmūlam), it should be triturated in kharala-mortar and pestle (tacca vimardayet). Later it should be gently ground with juice of kusumbha (saha tat peṣayenmṛdu). The cloth should be dyed with it thirty times (tanaiva rañjayedvastram murmuhuḥ) repeatedly.

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धृत्वाथ तज्जलं गाहेदगाधमपि मानवः ।।7।।

Man bearing this especially medicated cloth or garment (dhṛtvātha), may measure the depth of waters (gāhedagādhamapi mānavaḥ) even unmeasurable deepest one.

मन्त्रमेतज्जपन् कुर्याज्जलस्तम्भं स्वशक्तितः ।
ॐ नमो भगवते रुद्राय जलं स्तम्भय ठः ठः पारः ।

By incantation or japa of prescribed hymn or mantra (mantrametajjapan), man may stabilize (making it static or reverting its liquidity) by its gained (from this use of drug) virtue or peculiar capability of his own (kuryājjalastambhaṃ svaśaktitaḥ). Relvant hymn referred during process follows:

`Om namo bhagavate rudrāya jlaṃ stambhaya ṭhaḥ ṭhaḥ pāraḥ'.

पुष्यर्क्षे श्वेतगुञ्जाया विधिना मूलमुद्धरेत् ।
महिषाक्ष्या रसैः सम्यक् तत् पिष्ट्वा मधुना सह ।।8।।
अञ्जयेच्चाक्षियुगलं दिनान्ते च शिवालये ।
मासैः षड्भिर्निधिं पश्येत् साधकोऽपि भवेदसौ ।।9।।

Root of śvetaguñjā should be dug out under proper classical procedure in puṣya nakṣatra (puṣyarkṣe vidhinā mūlamuddharet), and it should be ground with juice of mahiṣākṣi properly. It should be well mixed with honey and applied in both eyes as collyrium (añjayeccākṣiyugalaṃ) in evening by visiting temple of Śiva (dinānte ca sivālaye). By repeating this kind of administration for continuously six months (māsaiḥ ṣaḍbhi), man locates visibly treasure of wealth of hidden and (nidhim paśyet), he also becomes devotee.

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मण्डूकब्राह्मीकल्पः

MAṆḌŪKABRĀHMĪKALPAḤ

ब्राह्मीं मण्डूकपूर्वां तु शुक्लपक्षे समुद्धरेत् ।
पुष्यर्क्षे च समूलां तां समुत्पाट्य विचूर्णयेत् ।।1।।

One should dig out (samutpāṭya) herb of maṇḍūka brāhmī alongwith root (samūlaṃ) in śuklapakṣa (śuklapakṣe samuddharet) specically on auspicious puṣya nakṣatra (puṣyarkṣe), and it is powdered (vicūrṇayeta).

विडालपदमात्रं तु पिबेद् गोपयसा सह ।
सप्तरात्रप्रयोगेण कुक्षिरोगो विनश्यति ।।2।।

It should be used, in dose of one karṣa, with cow's milk (pibed gopayasā saha), for seven nights (saptarātraprayogeṇa). It alleviates abdominal diseases or udararoga (kukṣirogo vinaśyati).

द्विसप्ताहप्रयोगेण दृढदेहो भवेन्नरः ।

Man becomes robust and strengthful (dṛḍhadeho bhavennaraḥ) by using it for two weeks (dvisaptāha prayogeṇa).

क्षीरेण पानतो मासात् सर्वे नश्यन्ति चामयाः ।।3।।

It alleviates all the diseases (sarve naśyanti cāmayāḥ), if it is orally taken with milk for one month (kṣīreṇa pānato māsāt).

मासद्वयप्रयोगेण निधानानि तु पश्यति ।

One visibly locates treasures hidden underground (nidhānāni tu paśyati) when it is used regularly for two months (māsadvaya prayogeṇa).

अदृश्यश्च त्रिभिर्मासैर्भवेदेव न संशयः ।।4।।

One disappears (adṛśyaśca) after using it for three months constantly (tribhirmāsairbhavedeva), in which there is no doubt (na saṃśayaḥ).

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चतुर्मासैश्च पश्येत् स विमानानि सुपर्वणाम् ।

One observes visibly flights of the gods-divine space crafts (paśyet sa vimānāni suparvaṇām) if it is used for four months (caturmāsaiśca).

मासषट्कप्रयोगेण खेचरत्वमवाप्नुयात् ।।5।।

Man attains powerful capability to fly in space-khecaratva or devatva (khecaratva-māpnuyāt) when using it constantly for six months (ṣaṭmāsa prayogeṇa).

संवत्सरप्रयोगेण द्वितीय इव शङ्करः।
भवेत् कालत्रयं चापि जानाति भुवनत्रयम् ।।6।।

After using it for a year (samvatsara prayogena), the man becomes equal to second śaṅkara-śiva (dvitīya iva śaṅkaraḥ), by attaining divine power of knowing the three loka (bhuvanatrayam) and kāla (trikālajña).

निर्यान्त्यस्य प्रयोगेण यक्षरक्षांसि दूरतः ।

By use of this drug recipe, it wards off distantly yakṣa and demons evil spirits (yakṣarakṣāṅsi dūrataḥ).

अनेनैव प्रयोगेण बन्ध्या पुत्रवती भवेत् ।।7।।

A sterile women conceives to deliver male child (bandhyā putravatī bhavet) as a result of this recipe (anenaiva prayogeṇa).

संपक्वमूलं संगृह्य मध्वाज्याभ्यां च सेवयेत् ।
जलोदरं तथा वातगुल्मशूलं विनश्यति ।।8।।

Matured root of maṇḍūka brāhmī (sampakvamūlam) if used with honey and ghṛta, alleviates ascites (jalodara) and vātagulma and its colic (vātagulmaśūlaṃ vinaśyati).

ॐ अमृतोद्भवायामृतं कुरु स्वाहा--
अनेन मन्त्रेणाभिमन्त्र्य भक्षयेत् ।

A hymn-mantra is given for incantation-japa or inchantment in order to perform `abhimantraṇa' of drug recipe and specific

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formula, and then it should be orally used in accordance to the instruction about its prescriptions. Mantra follows:

'Om amṛtodbhavāyāmṛtaṃ kuru svāhā'.

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वन्दाककल्पः

VANDĀKAKALPAḤ

संगृह्य द्रुमवन्दाकं संयोज्य स्वर्णपत्रकैः।
हस्ते कण्ठे च कट्यां च धारयेद् रोगशान्तये।।1।।

Vandāka should be procured (saṅgṛhya drumavandākaṃ) and be flaked with gold (saṅyojya svarṇapatrakaiḥ). One (then) should bear or tie on hand, throat and waist, in order to alleviate disease (dhārayed rogaśāntaye).

विशाखायां समुद्धृत्य वन्दाकं राजवृक्षकम्।
स्थापयेद् गृहमध्ये च नाप्नुयादग्निजं भयम्।।2।।

Vandaka growing on tree rājavṛkṣa (vandākaṃ rājavṛkṣakaṃ) should be procured in viśākhā nakṣatra (viśākhāyāṃ samuddhṛtya), and one becomes free from risk or fear from fire (napnuyādagnijaṃ bhayam) if the plant is kept in the middle of house.

रोहिण्यां वटवन्दाकं कटिस्थं वीर्यवर्धनम्।
अश्वत्थभववन्दाकं रेवत्यां जीववर्धनम् ।।3।।

Vandāka is procured from tree vaṭa (rohiṇyām vaṭa vandākaṃ) in rohiṇī nakṣatra; it is tied to bear on waist promotes semen (kaṭistham vīryavardhanam).

Vandāka proves to be jīvavardhaka (revatyāṃ jīvavardhanam) when it is obtained from tree of aśvattha (aśvatthabhavavandākam) in rohiṇī nakṣatra.

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निर्गुण्डीभववन्दाकं भरण्यामाहरेत् सुधीः।
क्षीरेण पीतं तत् कुर्याद्वीर्यवृद्धिं मनोबलम् ।।4।।

Learned person (sudhīḥ) should collect vandāka on nirguṇḍī (nirguṇḍībhava vandākaṃ) in bharaṇi nakṣatra (bharaṇyāmāharet).

It promotes semen or strength and boost moral or mental psychological faculty (kuryādvīryavṛddhim manobalam) when orally taken with milk (kṣīreṇa pītam tat).

जम्बूवन्दाकजं चूर्णं तक्रपीतं विषं हरेत्।

The powder of vandāka on jambū tree (jambūvandākajam cūrṇam) when orally given with takra (takrapītam), eliminates poison (viṣaṃ haret).

पुष्ये तिन्दुकवन्दाकमादाय वदने कृतम् ।।5।।
सर्पवृश्चिकलूतादिभवं हन्ति विषं ध्रुवम्।

The poisonous effects and venom caused by stings and bites of snake (sarpa), scorpion (vṛścika) and spider (lūtā) and others (poisonous insects or animals) are certainly destroyed (hanti viṣam dhruvam). If vandāka from tinduka (tindukavandākamādāya) is obtained in puṣya nakṣatra (puṣya) and retained in mouth (vadane kṛtam).

ब्रह्मवृक्षस्य वन्दाकं स्वात्यां क्षीरेण सेवितम् ।।6।।
सत्यं संजनयेदायुरधिकं ज्ञानमेव च।
औदुम्बरस्य वन्दाकमेवं कुर्याद् दृढं बलम् ।।7।।

Vandāka collected from brahmavṛkṣa in svāti nakṣatra (brahmavṛkṣasya vandākaṃ svātyām) is used with milk (kṣīreṇa sevitam), and it promotes life-span and knowledge (sañjanayedāyuradhikam jñānameva ca) which is a truth (satyaṃ). Similarly, vandāka on udumdara tree is collected and used (oudumbarasya vandākamevaṃ) that vigorously promotes strength (kuryād dṛḍhaṃ balam).

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वाकुचीकल्पः
VĀKUCĪKALPAḤ

सोमराजीभवं बीजं निस्तुषं ननु कारयेत्।
तस्य कुर्यात्ततश्चूर्णं पलमात्रं पिबेत्ततः ।।1।।
उष्णोदकेन त्रिदिनान्यथ मूत्रेण तद् गवाम्।
पिबेत्पञ्चदिनान्यासां क्षीरेणैकादशाहरेत् ।।2।।
यावत्पञ्चदशाहोऽथ घृतेन सह सेवयेत्।
मासं रसेनामलक्याः क्रमेणैवं भजेदिदम् ।।3।।

The huskless seads (bījaṃ nistuṣaṃ) of vākucī (somarājībhavaṃ) are powdered. It is orally taken, in dose of one pala with tepid water (uṣṇodakena) for three days, and extended to five, eleven, fortnight and further one month regularly with cow`s urine (mūtreṇa tad gavām), milk (kṣīreṇa), ghṛta (ghee) and juice of āmalakī fruit (rasenāmalakyāḥ) respectively.

आहारः क्षीरसंयुक्तः सर्वदा जनयेत् सुखम्।
वलीपलितनिर्मुक्तो दीर्घायुर्जायते नरः ।।4।।

Man, who is taking, this drug, should consume food in daily diet invariably with milk (āhāra kṣīrasaṅyuktaḥ); it always gives pleasure and happiness (sarvadā janayet sukham) and person enjoys longevity (dīrghāyurjāyate naraḥ) devoiding wrinkles and greying of hairs (balīpalitanirmukto).

वाकुच्याः किल पञ्चाङ्गं काञ्जिकेन विमर्दयेत्।
तत्कल्कमध्ये वङ्गं तु सेचयेत् सप्तशो द्रुतम् ।।5।।

Whole plant of vākucī (vakucyā kila pañcāṅgaṃ) should be triturated (kāñjikena vimardayet) by mixing with gruel or kāñjī, and then its paste (tatkalkamadhye vaṅgaṃ) is employed to keep vaṅga-melted for seven times (sevayet saptaśo drutam).

सोमराज्याश्च तैलेन तथा गन्धकपारदौ।

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सप्तमांशेन वङ्गस्य दत्त्वा चोपरि नागकम् ।।6।।
द्वादशांशेन तैः साकं संयोज्याथ च पेषयेत् ।
एवं कृते स्वयं वङ्गस्तारत्वमधिगच्छति ।।7।।

Sulphur (gandhaka) and mercury (pārada) should be triturated with vākucī oil (somarājyāścatailena), and seventh part of vaṅga, nāga twelfth part-these all should be ground; consequently vaṅga itself converts into silver (svayaṃ vaṅgastāratvamadhigacchati).

ॐ हे मनोहरे स्वाहा इति, मन्त्रं तदा जपेत् ।

The hymn-mantra is prescribed for incantation-japa at that time (itis mantraṃ tadā japet) which follows:

`Om he manohare svāhā'.

वाकुचीत्रिफलाव्योषकृशानुचिरबिल्वकान् ।।8।।
निम्बवन्दाकसहितान् गवां मूत्रेण पेषयेत् ।
अष्टादशविधान् कुष्ठान् निर्मूलयति तत्क्षणात् ।।9।।

Vākucī, triphalā i.e. harītakī, vibhītaka and āmalakī, trikaṭu i.e. śuṇṭhī, marica, and pippalī, citraka, cirabilva, nimba and bandāka should be ground in cow's urine (gavāṃ mūtreṇa peṣayeta) for preparing a paste or kalka.

This recipe when used properly absolutely eliminates (nirmūlayati tatkṣaṇāt) all the eighteen types of kuṣṭha disease (aṣṭādaśavidhān kuṣṭhān).

उष्णोदकेन तच्चूर्णं सव्योषं शूलवेगजित् ।
सोमराजीमरिचयोश्चूर्णं वातविनाशकम् ।।10।।

Vākucī powder with trikaṭu is mixed (and powdered) well and the same is orally taken with tepid water (uṣṇodakena taccūrṇaṃ).

The powder of vākucī and marica is given internally and it alleviates vāta in aggravated state (and its complications).

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रुदन्तीकल्पः
RUDANTĪKALPAḤ

रुदन्त्यां विद्यमानायां मयि चात्र प्रिये! जनाः ।
जरया दुर्बलेनापि कुतः क्लिश्यन्ति भूतले ।।1।।

Priye! why man suffers (kutaḥ kliśyanti bhūtale) from sanility (jarayā) and weakness or debility (durbalenāpi) on earth when rudanti is present (rudantyāṃ vidyamānāyāmapi).

रुदन्तीलक्षणं वच्मि लोकानां हितकाम्यया ।
श्वेता रक्ता तथा पीता कृष्णा चैव चतुविधा ।।2।।

Rudantī is characterised (rudantīlakṣaṇaṃ) or its features are introduced with object of welfare of peoples (vacmi lokānāṃ hitakāmyayā). It is of four types viz. white (śveta), red (rakta), yellow (pīta) and black (kṛṣṇa).

तत्पत्रं चणकस्येव पुष्पं चापि तथाविधम् ।
पत्रेषु स्युर्हेमसमा बिन्दवः सकलेषु च ।।3।।

Its leaves resemble with caṇaka leaves (tatpatra caṇakasyeva) and its flowers are also similar (puṣpam cāpi tathāvidham). These leaves bear golden spots like drops (patreṣu syurhemasamā bindavaḥ sakaleṣu ca).

रसबन्धकारी ख्याता योगोक्तफलदायिनी ।

This (rudantī) is prominently known for `rasa bandhana (rasabandhakāri khyātā yogoktaphaladāyinī) and virtual attributes as indicated in yoga.

तामोषधिं समादाय शुक्लपक्षे शुभे दिने ।।4।।
सूक्ष्मचूर्णं ततः कृत्वा कटुतुम्ब्यां विनिक्षिपेत् ।

The fine powder of that drug should be prepared (sukṣma cūrṇam tataḥ kṛtvā) on any good or favourable in śuklapakṣe (suklapakṣe śubhe dine) and kept in (vinikṣipeta) in fruit, of kaṭu tumbī .

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कर्षमात्रप्रमाणेन पथ्यभोजी शुभे दिने ।।5।।
मध्वाज्याभ्यां भजेत् कृष्णाचूर्णक्षीरान्नभुग्भवेत् ।
षण्मासस्य प्रयोगेण वज्रकायो भवेन्नरः ।।6।।

In the dose of one karṣa (karsamātra pramāṇa), it (drug), duly mixed with honey and ghṛta on any good day (śubhe dine), by consuming (pathyabhojī) wholesome food as diet. Person should take pepper powder and milk-with cereals (kṛṣṇacūrṇa kṣīrānnabhugbhavet).

In this manner, person attains robust body like vajra (vajrakāyo bhevennaraḥ), within period of six months use (ṣaḍmāsaprayogeṇa).

पञ्चाङ्गान्यस्य भुक्त्वा तु विमुच्येताखिलामयैः ।

Man devoids all kinds of disease (vimucyetākhilāmayaiḥ) by using whole herb of that drug (pañcāṅgānasya bhuktā).

विडालपदमात्रं तदन्वहं यो भजेन्नरः ।।7।।
न शीघ्रं स्याज्जरा तस्य वर्धते प्रत्यहं वयः ।

Man who uses it regularly (tadnvahaṃ yo bhajennaraḥ), senility does not effect early or it delays the aging process of body (na śīghra syājjarā) and his age prolongs day by day (tasya vardhate pratyaham vayaḥ).

पानेन लेपनाच्चापि विषं हन्त्यस्य चूर्णकम् ।।8।।

Its powder eliminates poison (viṣaṃ hantyasya cūrṇakam) by drink internal use and pasting external use (pānena lepanāccāpi).

रुदन्तीमूलचूर्णेन वत्सरेण विषं तथा ।
टङ्कणं तगरं कुष्ठं पेषयेद् द्रावणं परम् ।।9।।

The powder of rudantī herb root retained for one year (rudantīmūlacurṇena vatsareṇa) should be mixed and ground (peṣayed) with vatsanābha, ṭaṅkaṇa, tagara and kuṣṭha; it is

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best drāvaṇa (drāvaṇaṃ param) inducing melting (formula).

संगृह्याङ्गानि पञ्चापि रुदन्त्याश्चूर्णयेत् परम् ।
मध्वाज्याभ्यां च भुङ्क्ते यः प्रातरुत्थाय मानवः ।।10।।
संधुक्षिताग्निरामाच्च विमुक्तः सम्यगन्वहम् ।
भुङ्क्तेऽन्नमधिकं किञ्च नश्यन्त्यन्त्रगतामयाः ।।11।।

The powder should be prepared after collecting various parts (pañcāṅga) of rudantī and it is taken orally in early morning (yaḥ prātarutthāya mānavaḥ), with honey and ghṛta (madhvājyābhyām ca bhuṅgkte). It promotes gastric power (saṅdhukṣitāgni), devoids āma (āmācca vimuktaḥ), consumes more cereals-food, and relieves all intestinal diseases.

बालार्कसमतेजस्वी वाचा सुरुगुरूपमः ।
मेधावी सुभगः श्रीमान् सुतरां स्याद् बलाधिकः ।।12।।

He attains teja like rising sun (bālārkasama tejasvī) and oratory voice like bṛhaspati-guru of gods (vācā sura-gurupamaḥ); further becomes intellectual (medhāvī), fortunate-lucky (subhagaḥ), lustruous (kāntimāna) and strengthful (syād balādhikaḥ).

साधकानां च सर्वेषां रुदन्ती परमा मता।

Rudantī is considered best (rudantī paramā matā) for all the devotees (sādhakānāṃ ca sarveṣāṃ).

रुदन्तीरसमादाय रसेन सह भावयेत् ।।13।।
लेपयेच्छुल्बपत्राणि शतैर्गजपुटैः पुटेत् ।
काञ्चनं कमनीयाभं जायते चोत्तमोत्तमम् ।।14।।

Mercury is impregnated (rasena sa bhāvayet) with rudantī juice (rudantī rasamādāya) and copper plates (tāmra) should be flanked with it and processed (heated or fired) in hundred gajaputa.

Finally it converts in-becomes-best quality of gold beauti-

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ful and radiant glow complexion (kāṅcanaṃ kamanīyābhaṃ jāyate cottamottamam).

हेमाभ्रकौ रुदन्त्याश्च रसेन परिमर्दयेत् ।
ततः शुल्बं पारदं च निक्षिपेन्मर्दयेन्मुहु ।।15।।
यथापूर्वं पुटैः स्याद्धि सुवर्णं शोभनं गुणैः।

Gold (svarṇa) and mica (abhraka) are triturated, by impregnating with rudantī juice (hemābhrakou rudantyāśca rasena parimardayet), and then copper (tāmra) and mercury (pārada) should be mixed and repeatedly triturated (nikṣipenmardayenmuhu). It becomes best quality gold (syāddhi suvarṇa sobhanaṃ guṇaiḥ) as earlier by one hundred gajapuṭas (yathāpūrvaṃ puṭaiḥ).

रसं रुदन्त्याः सूतं च मर्दयेत् खल्वमध्यके ।
मृदूनि च रजांस्यत्र हिरण्यस्य विनिक्षिपेत् ।।16।।
पूरयित्वा काचमयं पात्रं तद्वेष्टयेन्मुखे।
अधस्ताच्च धमेत्तीव्रं मुहुर्गाढेन वह्निना ।।17।।
कृत्वैवं द्वे दिने तस्मात् पात्रादौषधमाहरेत् ।
बीजपूररसेनैतद्यावन्मासं भजेन्नरः ।18।।

The juice of rudantī (rasaṃ rudantyāḥ) and mercury (sūtam ca) should be triturated (mardayet) by putting in middle of mortar (khalvamadhyake) and handled by grinding with pastle (pestle). Small pieces of gold (hiraṇyasya vinikṣipet); and this mixture should be filled in kācakupī-flask (pūrayitvā kācamayaṃ patraṃ) and its mouth be closed (tadveṣṭayenmukhe) under the classical process (of kupīpakva rasāyana pharmaceutics). This glass apparatus may be heated high (adhastācca dhametivra muhurgāḍhena vahninā) or with tīkṣṇāgni for further two days. The drug preparation is finally obtained. It should be orally used by the person constantly for one month (yāvanmasaṃ bhajennaraḥ).

वर्धन्ते धातवः सर्वे प्रत्यहं बलमाप्नुयात्।

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नीरोगः पुरुषः प्राप्य दीर्घमायुः सुखी भवेत् ।।19।।

It (drug formula) promotes all dhātus or body tissues (vardhante dhātavaḥ sarve) and enhances strength day by day (pratyaham balamāpnuyāt); resultly man, who uses it regularly, attains longevity (prāpya dīrghamāya), devoiding diseases (niroga puruṣaḥ), and ultimately achieves pleasurable life (sukhī bhavet).

कांस्यपात्रे रसं तस्याः समादाय पिबेन्नरः।
सर्वव्याधिविनिर्मुक्तो दीर्घं विन्दति जीवितम् ।।20।।

Its juice (obtained from rudantī herb) should be put in bronze pot (kāṅsyapatre rasaṃ) and drunk by man who gets relief from diseases (sarva vyādhivinirmukto) and enjoys long life-span (dīrghaṃ vindati jīvitam).

रसनागौ समौ दत्त्वा माक्षिकं च मनश्शिलाम् ।
गन्धकं तालकं चैव पिष्ट्वा मूत्रे विनिक्षिपेत् ।।21।।
रुदन्त्याश्च रसेनैव मर्दयेद्घटिकात्रयम् ।
तेनैव ताम्रपत्राणि लेपयेच्च विचक्षणः ।।22।।
मूषामध्ये क्षिपेत् पश्चाद् ध्मानं खदिरवह्निना ।
कुर्यात् स्वर्णं जायते च निर्बीजं दोषवर्जितम् ।।23।।

Mercury and lead (rasanāgou samou dattvā) are taken in equal quantity, then svarṇamākṣika, manaḥśila, sulphur and hartāla are ground finely. This mixture is immersed in cow`s urine (piṣṭvā mūtre vinikṣipeta) and it should be triturated, with rudantī juice (rudantyāśca rasenaiva), for one hour and twelve minutes (mardayedghaṭikātrayam). Wise person should flank cooper leaves with it; and then it should be put in crucible (mūṣāmadhyekṣipet) and heated with fire of khadira woods (paścād dhmānaṃ khadiravahninā). Ulimately it converts (chemically changes)-into gold (kuryāta svarṇam jayate) which is free from anomalies or impuritias (ca nirbījaṃ doṣavarjitam).

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नस्यैः पानैस्तथा चैव लेपनैश्चापि सर्वदा।
जङ्गमस्थावराख्यानि विषाण्युपविषाणि च ।।24।।
नश्यन्ति नियतं देवि नात्र कार्या विचारणा।

The use of rudantī through various modes of administration viz. snuff or inhalation, drink-oral and pasting (nasyaiḥ pānaistathā caiva lepanaiścāpi), destroys all types of poisons and intoxications-originated from plants and animals sources-caused by viṣa and upaviṣa.

Devi! there is no need of any doubt or thinking (naśyanti niyataṃ devi nātra kāryā vicāraṇā) about it action (regarding anti-dote to poison or intoxicating efficacy).

अमृतेऽमृतमयेऽमृतसंभवेऽमृतं मे कुरु। प्रसीद प्रसीद। अमृतोद्भवे ॐ जूं सः स्वाहा-इति मन्त्रेण भक्षयेत्।।

The hymn-mantra-is recommended for incantation-japa while using this drug that follows:

`Amṛte–amṛtamaye amṛtasaṃbhave amṛtaṃ me kuru' prasīda prasīda.

`Amrtodbhave om juṃ saḥ svāhā'.

उत्पत्तिरस्याः कुत्रेति वदाम्यद्य वरानने! ।
कैलासे मन्दरे विन्ध्ये गङ्गासागरसङ्गमे ।।25।।
श्रीशैले हेमकूटे च पारिजाते महेश्वरि ।
गिरीणां राज्ञि हिमवत्यथ पुण्यगिरिष्वपि ।।26।।
इत्यमीषु प्रदेशेषु जायतेऽसौ महौषधिः।

Varānane! I tell about habitat of herb where it grows (utpattirasyāḥ kutreti vadāmyadya varānane!)

Maheśvari! This great herb (asou mahouṣadhi) occurs in various regions (ityabhiṣu pradeśeṣu jayate), Kailāśa, Mandara, Vindhya, Gaṅgāsāgara (ganges joining sea), Śrīśaila, Hemakūṭa, Pārijāta, Himālaya, the king of mountains (girīṇāṃ rajñi himavatyatha) and other sacred mountains (puṇyagiriṣvapi).

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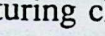
अस्याः पूर्वे स्वरूपाणि मयोक्तानि महेश्वरि! ।।27।।

Maheśvari! Its habit featuring characteristics (svarūpāṇi) has earlier (asyāḥ pūrvaṃ) been told (mayoktāni).



कटुतुम्बीकल्पः
KAṬUTUMBĪKALPAḤ

समुत्पन्ना मथ्यमाने क्षीरोदे कटुतुम्बिका ।
पिबेद्रसं गृहीत्वास्याः कटुतुम्ब्या रसायनम् ।।1।।

This katutumbī is originated during great event of churning-manthana of kṣīrasāgara-milk sea (samutpannā mathyamāne kṣīrode kaṭutumbikā). The kaṭutumbī proves to be rasāyana when its juice is obtained and drunk (pibedrasaṃ gṛhītvāsyāḥ kaṭutumbyā rasāyanam).

अस्याः संगृह्य बीजानि कुर्याच्चूर्णं सुसूक्ष्मशः।
रात्रौ तु पयसा सार्धं शुण्ठ्या च सुविमिश्रितम् ।।2।।
स्थापयेत् कारयेच्चैव भावनां दशधा नरः ।
ततः संशोष्य चूर्णानि तानि संमर्द्य यत्नतः ।।3।।
ग्राह्यं तैलं ततः शुद्धं गालनेन विधाय च ।
मूर्च्छयेत् पारदं तेन तैलेन विधिवत्ततः ।।4।।

The seeds of kaṭutumbī should be procured and powdered finely. It should be mixed with śuṇṭhī and milk which should be kept in night. Likewise, the impregnation (bhāvanā) for ten times (daśadhā) is performed and then powder may be dried and properly triturated (tataḥ saṃśoṣya cūrṇāni tāni saṃmardya yatnataḥ). Later, pure oil (grāhya tailam tataḥ śuddhaṃ gālanen vidhāya ca) should be extracted through gālana process (in expeller).

Afterwards, the mūrcchana process by this oil is properly performed (mūrcchayet pāradaṃ tena tailena vidhivattataḥ).

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एकविंशतिरात्रेण स्पर्शवेधी भवेद्रसः।
लोहान् सर्वांश्च तेनैव वेधयेत् स्पर्शमात्रतः ।।5।।

Mercury-pārada-becomes `sparśavedhi' whithin twenty one nights (sparśavedhi bhavedrasaḥ). One should perform `vedhana' process of all dhātus or louha-metals- (lohān sarvāṅśca tenaiva) merely by touch or contact-sparśa-method (vedhayet sparśamātrataḥ).

अनेनैव प्रयोगेण स्पर्शवेध्यभ्रकं भवेत्।

Mica-abhraka-becomes `sparśavedhi' (sparśavedhyabhrakaṃ bhavet) through this process.

इन्द्रवारुणिबीजानि चूर्णयित्वा विधानतः ।।6।।
पलाशबीजतैलेन भावेच्च पुनः पुनः।
तो यन्त्रेण निष्पीड्य पूर्ववत्तैलमाहरेत् ।।7।।

Seeds of indravāruṇī should be powdered properly (cūrṇayitvā vidhānataḥ) which is to be impregnated repeatedly (bhāvecca punaḥ punaḥ) with the oil of palāśa seeds. Lastly, the oil from these seeds through expeller (yantreṇa niṣpīḍya) should be obtained, as earlier directed (pūrvavattailmāharet).

तैलस्यास्यैकभागश्च पूर्वतैलस्य भागवत्।
संमिश्र्याथात्र सूतायस्कान्तयोर्भस्म योजयेत् ।।8।।
भस्मनोरनयोश्चापि चत्वारीह पलानि च।
एवं संयोजितादस्मादौषधादर्धकर्षकम् ।।9।।
कर्षं वा भोजयेद्दोषवयः प्रकृतिविद्भिषक्।
द्वित्रिमासप्रयोगेण स्याद् बली मांसलः शुभः ।।10।।

The oil (purvatailasya bhāgavat) one part, mercury and ayaskānta bhasma should be mixed. Both bhasmas, each four pala, are admixed with it. This medicinal recipe, half or one karṣa in dose, should be orally given by physician, by considering doṣa-morbid humors, age (vayaḥ), nature and constitution (prakṛti). It is to continue for two or three months (dvitrīmāsaprayogeṇa syād balā māṅsalaḥ śubhaḥ) which acts to

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maintain robust and strengthful (balī), muscular or muscle-bound and excellent feature of human being.

तत्र मन्त्रः-- ॐ नमो भगवति क्षीरकञ्चुकि
सर्वकामार्थसाधिनि तिष्ठ तिष्ठ स्वाहा ।।

The hymn-mantra is assigned for incantation which is recommendable for ceremonial application during processes as desired relevant to drug under elaboration specific mantra follows:

`Om namo bhagavati kṣīrakañcuki sarvakāmārthasādhini tiṣṭha tiṣṭha svāhā'.

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इलियालेपकल्पः
ILIYĀLEPAKALPAḤ

एरण्डसदृशैः पत्रैः फलैश्चैव तु तादृशैः ।
अजाङ्गलायां वृक्षः स क्षुद्रः संजायते भुवि ।।1।।
इलियालेप इत्येवं शास्त्रज्ञैरेव कथ्यते ।
कट्वेरण्ड इति प्रायः ख्यातो नामान्तरेण च ।।2।।

It resembles (eraṇḍa sadṛśaiḥ) with eraṇḍa in regard to leaves and fruits (patraiḥ phalaiḥ tu tādṛśaiḥ) and it is smaller (sa kṣudraḥ sañjāyate bhuvi) than non-willd (ajāṅgalāyāṃ vṛkṣaḥ). The authorities of scripture (śāstrajñaireva kathyate) recognise it by name `iliyālepa' (iliyālepa ityeva). It is also generally known by another name (kaṭveraṇḍa iti prāyaḥ khyāto nāmāntareṇa ca) as kaṭu eraṇḍa.

रसेन तस्य पत्राणां पारदं चाभ्रकं तथा ।
एकत्र मर्दयेद्देवि पिष्टं भवित तत्क्षणात् ।।3।।

If mercury (pārada) and mica (abhraka) are mixed and triturated (ekatra mardayeddevi) by in pregnating with juice of iliyālepa leaves (rasena tasya patrāṇāṃ). Consequently it is

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pasted instantaneously (piṣṭaṃ bhavati tatkṣaṇāt) becoming `piṣṭa' (pasty).

पुनश्च मर्दयेदेवं सूतः संबध्यते ध्रुवम् ।

Similarly, by its trituration (punaśca mardayedevaṃ), mercury (pārada) gets it `baddha' (sūtaḥ saṃbadhyate dhruvam).

तस्य कन्दं समादाय गृहीत्वा स्वरसं ततः ।।4।।
कृष्णाखण्डानि तस्मिंश्च पाचयेद् याममात्रतः ।
यामैकं माहिषैः क्षीरैश्छायायां शोषयेत्ततः ।।5।।

The tuber or bulb (kanda) should be procured and its juice is obtained (gṛhitvā svarasaṃ tataḥ) which is employed for cooking pieces of pippalī (kṛṣṇākhaṇḍāni tasmiṅśca pācayed) for a month (yāmamātrataḥ). Later, the same should continue to cook for one month (yāmaikaṃ māhiṣaiḥ) in milk of buffalo. Finally it is dried up under shade (kṣīraiśchāyāyāṃ śoṣayettataḥ).

कर्षैकं भक्षयेन्नित्यं क्षुत्पिपासाहरं भवेत् ।
सिद्धयोगमिदं ख्यातं पुरा नागार्जुनोदितम् ।।6।।

This powder is recommended for oral use regularly for one month (karsaikam bhakṣainnityaṃ) and by its effect, the appetite and thirst gets lost (kṣutpipāsāharaṃ bhavet). It is famous as siddhayoga (siddhayogamidam khyātaṃ) and the great authority Nāgārjuna has earlier described the recipe (purā nāgārjunoditam).

मन्त्रः-- ॐ नमो भगवतेऽमृतार्णवमध्यसंस्थिताय
मम शरीरेऽमृतं कुरु स्वाहा ।।

The hymn-mantra is imparted for specific incantation for magico-religious application during process (kalpa):

`Om namo bhagavateamṛtārṇavamadhyasaṅsthitāya mama śarīre amṛtaṃ kuru kuru svāhā'.

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निम्बकल्पः

NIMBAKALPAḤ

अङ्गानि पञ्च निम्बस्य यथाकालं समाहरेत्।
छायायां शोषयेच्चाथ सूक्ष्मचूर्णं च कारयेत् ।।1।।
क्वाथेन खदिरस्यापि भावयेद्वारपञ्चकम् ।

Various parts i.e. five, (leaves, flowers, fruits, root and bark) of nimba (aṅgānipañca nimbasya) should be collected in suitable time or relevant season (yathākālaṃ samāharet) and same are dried under shade (chāyāyāṃ śoṣayeccātha). Later the material may finely be powdered (sūkṣmacūrṇa ca kārayet). This powder should be impregnated (bhāvayedvārapañcakam) five times with khadira kvātha (kvāthena khadirasyāpi).

चित्रकं विडङ्गं च व्याधिघातकरञ्जकौ ।।2।।
भल्लातकहरीतक्यौ धात्रीगोक्षुरकौ तथा ।
कासमर्दकबीजानि पिप्पल्यो मरिचानि च ।।3।।
द्वे हरिद्रे लोहचूर्णसंयुतौ तत्प्रमाणतः ।
भावयेद् भृङ्गराजस्य पञ्चनिम्बस्य तान् रसैः ।।4।।

Thirteen herbal drugs should be procured, namely citraka, vidaṅga, āragvadha, karañja, bhallātaka, harītakī, dhātrī, gokṣura, kāsamarda, pippalī, marica, haridrā dvaya and louhabhasma, in equal to that quantity, should be mixed well and ground. It should be impregnated (bhāvayeda bhṛṅgarājasya pañcanimbasya tān rasaiḥ) with juice of bhṛṅgarāja and pañcanimba.

विडालपदमात्रं तु पयसोलोड्य कारयेत् ।
वटिकास्तास्ततः प्रातः शुद्धकोष्ठे भवेज्जलैः।।5।।

After `āloḍana' with milk (payasāloḍya kārayet) pills of one karṣa quantity (viḍālapadamātraṃ tu). These tablets or pills (vaṭikāstāstataḥ) should be taken internally with water in morning after duly purified abdominally-gastrointestinaltract cleaned

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(prātaḥ śuddhakoṣṭhe bhavejjalaiḥ).

तत्क्षणादौषधं चैतज्जीर्यत्यत्र न संशयः।
न किञ्चित्परिहारोऽस्ति भोजनं सर्वमाहरेत् ।।6।।

This medicine gets digested instantaneously (tatkṣaṇādouṣadham caitajjīryatyatra na saṃśayaḥ), there is no doubt in it.

द्वित्रिमासप्रयोगेण जायते वीर्यवान्नरः।
कुष्ठमष्टादशविधं सप्तसप्ताहैर्नाशयेदिदम् ।।7।।

Man becomes seminally potents (jāyate vīryavānnaraḥ) by using it for two or three months (dvitrimāsaprayogeṇa); and it alleviates eighteen types of kuṣṭha (kuṣṭhamaṣṭādaśavidhaṃ) within seven week of its oral administration (saptasaptāhairnāśayedidam).

वातगुल्मं च पलितं व्याधीन् सर्वान् विशेषतः।
हन्ति मेहानशेषांश्च नाशयेच्चक्षुरामयान् ।।8।।

It alleviates vātagulma (abdominal lump caused by lump) palita (greying of hairs) and all other diseases particularly prameha; and it also cures opthalmic ailments (nāśayeccakṣurāmayān).

शतवर्षाधिकं जीवेज्जरया च विवर्जितः।
सत्यं सत्यं महावीर्यं पञ्चनिम्बरसायनम् ।।9।।

By its effects, he survives (jivet) for more then hundred years (śatavarṣādhikam), devoid of senility (jarayā ca vivarjitā).

This is known as `pañcanimba rasāyana' which is hightly potential (mahāvīryaṃ pañcanimbarasāyanam) and it is a hard fact (satyaṃ satyaṃ).

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तृणज्योतिष्कल्पः

TṚṆAJYOTIṢKALPAḤ

तृणं तैजसमेकं तु विद्यते विबुधेश्वरि!।
रात्रौ प्रज्वलते तत्तु हिरण्यसदृशं भवेत् ।।1।।

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Vibudheśvari! There is a tejasvarūpa tṛṇa of special kind (tṛṇaṃ taijasamekaṃ tu vidyate). By characteristics it illuminates in night (rātrou prajvalate tattu) and it resembles with gold (hiraṇyasadṛśaṃ bhavet).

तस्य मूलं समादाय क्षीरेण सह पेषयेत्।
क्षणात्तद् रक्तवर्णं स्यात्तत्क्षीरं च पिबेन्नरः।।2।।

Its root should be obtained (tasya mūlaṃ samādāya) and pasted with milk (kṣīreṇa saha peṣayet), consequent it atonce turns to red (kṣaṇāttad raktavarṇaṃ). Man should drink that milk (syāttatkṣīraṃ ca pibennaraḥ).

सप्तरात्रप्रयोगेण बलं विन्दत्यनुत्तमम् ।
क्षीरेण नियताहारो लवणाम्लौ च वर्जयेत् ।।3।।

It gains excellence in strength (balaṃ vindatyanuttamam) by its use for seven nights (saptaratrāprayogeṇa). He should consume milk diet regularly and restrict salt and sour taste in food (lavaṇāmlou ca varjayet).

वृषभांसो महाकायो जीवेद्वर्षशतं नरः ।

By the effective use of this herbal recipe, man maintains shoulders like bull (vṛsabhāṅso), vigorously robust physique (mahākāyo) and life-span for four hundreds years (jivedvarṣaśataṃ naraḥ).

तस्य मूलं समानीय रसगन्धौ च तत्समौ ।।4।।
निक्षिप्य मातुलुङ्गोत्थै रसैः सर्वं विमर्दयेत् ।
बिल्वपत्रैश्च संवेष्ट्य दायेच्च पुटत्रयम् ।।5।।
हेमच्छायं महावीर्यं रसायनमथोद्धवेत् ।

Its root should be procured, and mercury (pārada) and sulphur (gandhaka) are obtained, in equal quantity (to root material). This mixture is triturated (sarvaṃ vimardayet)by impregnating (nikṣipya mātuluṅgotthai rasaiḥ) with the juice of

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mātuluṅga. Later, the process of three puṭas (dāpayecca puṭatrayam), after covering it with the leaves of bilva (bilvapatraiśca saṃveṣṭya).

The rasāyana formulation, prepared in this process is of golden brightness (hemacchāyaṃ) and highly potent (mahāvīryam).

महिषीनवनीतेन तस्य मूलानि पेषयेत् ।।6।।

The root of this herb (tasya mūlāni peṣayet) is ground for preparing paste with butter of buffalo's milk (mahiṣinavanītena).

कपिलाज्यप्रदीपस्य चोर्ध्वं नरकपालके।
कज्जलं कारयेत्तच्च धारयेदष्टमीतिथौ।।7।।

The wick is immersed in ghṛta of cow especially kapilā gou (kapilājya pradipasya) and lit in skull of man (cordhvam narakapālake)-in the manner of `dīpaka'-in order to prepare `kajjalī' for using as collyrium. It should be administered on aṣṭamitithi (8th. day of month).

पूजां कृत्वा विधानेन शुचिर्भूत्वा च साधकः।
तेनैवाञ्जितनेत्रस्तु सोऽदृश्यो जायते पुमान् ।।8।।

This collyrium (tenaivāñjitanetrastu) if applied in eyes by devotee being in purity state and after performing worship formally, resultly the man disappears.

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श्वेताकल्पः
ŚVETĀKALPAḤ

पुष्यर्क्षेऽङ्गानि पञ्चापि श्वेतार्कस्याहरेद् बुधः ।
चूर्णयेदथ तच्चूर्णं मध्वाज्याभ्यां च भक्षयेत् ।।1।।

Wiseman should procure white variety of arka-śvetārka (śvetārkasyāhared budhaḥ) by especially obtaining its five

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parts-pañcāṅga (puṣyarkṣe aṅgāni pañcāpi), and its powder should be used with honey and ghṛta.

पुष्टिं तुष्टिं च मासेन याति वीर्यं विवर्धते ।

It effects to nourish (puṣṭi), appease (tuṣṭi) and to propel semen (vīrya).

अङ्गानि पञ्च संगृह्य छायायां शोषयेत्ततः ।।2।।
चूर्णीकृत्य ततो दुग्धैर्भावयेद्गव्यमाहिषैः ।
पञ्चधैव कृते तद्धि जायते चोत्तमौषधम् ।।3।।

Five parts-pañcāṅga-of śvetārka should be collected (aṅgāni pañca saṅgṛhya) and dried under shade (chāyām soṣayettataḥ). The same should be impregnated with milk of cow or buffalo (dugdhairbhāvayedgavyamāhiṣaiḥ) and this process (bhāvanā) should be repeated five times (pañcadhaiva kṛte taddhi) and it, in this way, becomes a best medicine.

जीर्णान्ते भोजयेत्तच्च क्षीरैः षष्टिकभुङ्नरः ।
वर्जयेत्तैलमात्रं तु मासमेव च सेवयेत् ।।4।।

When the medicine gets digested, the saṣṭika rice with milk (suitably cooked) should consume as diet, and restrict the oil (varjayettailamātraṃ tu). Thus, it continues to use for one month.

रक्तस्य मेदसश्चापि मांसस्यापि विवर्धकम् ।
मतिं धृतिं च मेधां च वर्धयेद्वार्धकापहम् ।।5।।
अर्कस्येवास्य कान्तिश्च देहे समुपजायते ।
कट्वम्लतैलवर्जे च भक्षयेदन्नमन्वहम् ।।6।।
अनेनैव विधानेन कार्यसिद्धर्भवेद् ध्रुवम् ।

It promotes blood (rakta), fat (meda) and flesh or muscles (māṃsa). It, further, promotes wisdom (buddhi), patience or retention power (dhṛti) and intellect (medhā); it counters senility (vardhayedvārdhkāpaham).

His body develops glow and rediant lustre like sun (kāntiśca dehe samupajāyate).

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Cereals and food restricting pungent (kaṭu), sour (amla) and oil (taila) should be consumed daily. The digestive purpose suceeds difinitely by following this process.

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भूकदम्ब कल्पः
BHŪKADAMBAKALPAḤ

भूकदम्बस्त्रिधा प्रोक्तः शुक्लो रक्तोऽसितस्तथा।
पुष्यर्क्षे च सिते पक्षे समूलं पल्लवान्वितम् ॥1॥
गृहीत्वा शोधयित्वा च छायायां चूर्णयेत्ततः।

Bhūkadamba is of three kinds or varieties viz. white (śukla), red (rakta) and black (kṛṣṇa). The plant alongwith the roots and leaves should be obtained and dried under shade, and then it should be powdered.

सुदिने शुभनक्षत्रे सर्पिषा सह भक्षयेत् ॥2॥

One should orally use with ghṛta on any good day (sudine) and farourable or suitable time-nakṣatra (śubhanakṣatre).

जीर्णान्ते चाथ भुञ्जीत क्षीरान्नं नियतेन्द्रियः।
षण्मासयोगतो याति बली मुक्ताखिलामयः ॥3॥

One should keep control over his sensory objects (niyatendriya) after getting it digested (jiṃānte) the cereals with milk should be consumed (kṣirānna bhuñjīta). This should follow for six months (ṣaṇmāsayogato) and person becomes strengthful (belavāna) and free from all the diseases (muktākhilāmayaḥ).

घृतेन मधुना युक्तं सर्वव्याधीन् विनाशयेत्।
सर्पिषैव प्रयुक्तं चेत् पक्षेणान्त्रामयान् हरेत् ॥4॥

It alleviates all kinds of ailments (sarva vyādhin vināśayet) when used with ghṛta (ghee) and honey (madhu). It cures In-

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testinal disorders within a fortnight (pakṣeṇāntrāmayān haret) by using it only with ghṛta (ghee).

वातं कञ्जिकसंयुक्ते पित्तं जलसमन्विते।
जलोदरं च तक्रेण गुल्मं दध्ना प्रयोजिते ॥5॥
कुष्ठं मध्वाज्यसंयुक्ते पयसा रक्तपित्तकम्।
भूकदम्बस्य गुणाः श्लाध्या एवं सुरेश्वरि! ॥6॥

It alleviates vāyu, pitta, jalodara, (ascites) gulma (abdominal lump), kuṣṭha and raktapitta while using it with (gruel) kāñjika, jala, takra, curd (dahi), ghṛta (ghee) and milk respectively.

Sureśvari! There are appreciable attributes and efficacies of bhūkadamba (guṇāḥ ślāghyā evaṃ sureśvari).

The hym-mantra is laid down for incantation, relating various processes using bhūkadamba. It follows:

ओम् अमृतोद्भवाय अमृतं मे कुरु ठः ठः स्वाहा।

Om a amṛtodbhavāya amṛtaṃ me kuru ṭhaḥ ṭhaḥ svāhā.

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गन्धककल्पः

GANDHAKA KALPAḤ

शृणु देवि प्रवक्ष्यामि यथा योगेन गन्धकम्।
योगेषु च बहुष्वेष योक्तुमर्हो महागुणः ॥1॥

Devi! Gandhaka (sulphur) is used in various formulations as it proves to be effective on account of various attributes, that I narrate, listen.

क्षीराम्भोधौ पुरा देवि मथ्यमाने सुरासुरैः।
उत्पन्नममृतं सारं दिव्यरूपं महाबलम् ॥2॥

In the great event of milk sea churning (kṣīrāmbhodhou purādevi mathyamane) by gods and demons (surāsuraiḥ), the

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quintessence with high potential (saraṃ) in divine form (divyaru-pam)- as panacea- is evoluted (utapannamamṛtam) in early times (purā devi).

तस्य शोणितगन्धेन मोहिताः सर्वदेवताः।
किट्टमेतत् सुधायाश्च बभूवाथास्य गन्धतः ॥3॥

All the gods got fainted (mohitāḥ survadevatāḥ) by the odour of rakta (tasya śoṇitagandhena), afterwards this gandha made it-rakta-kiṭṭa (mala) of sudhā (amṛta) or nectar (kiṭṭametat sudhāyāśca babhuvāthāsya gandhataḥ).

गन्धकश्चेति विख्यातो जराव्याधिविनाशकः।

It, prominent in the name of gandhaka, (gandhakaśceti vikhyāto), alleviates senility and disease (jarāvyādhivināśakaḥ).

पीतश्चैव तथा श्वेतः कृष्णवर्णस्तृतीयकः ॥4॥
आरक्तश्च चतुर्थः स्यादेवं भिन्नः स गन्धकः।

The gandhaka (syādevaṃ bhinnaḥ sa gandhakaḥ) is four types viz. yellow (pīta), white (śveta), black (kṛṣṇa) and red (rakta).

वमनं रेचनं कृत्वा रसायनमथाचरेत् ॥5॥

This rasāyana is to be used (rasāyanamathācareta) after getting purified by emesis and purgation (vamanam recanam kṛtvā).

शुभे मुहूर्ते नक्षत्रे चार्चयित्वा जगत्पतिम्।
वक्ष्यमाणप्रयोगेण भक्षयेत् कानि कानि चित् ॥6॥

On good day and in favaourable time (śubhe muhurte nakṣatre) after devoutty performing prayerful worship of Lord Viṣṇu (cārcayitvā jagatpatim) any one (kāni kāni cit) recipe out of drug formulae, which are forth coming (vakṣyamāṇaprayogeṇa) should be taken orally (bhakṣayet),

षष्टिकानि च धान्यानि यवगोधूमकावपि।
बालकानि च मांसानि तित्तिरेश्छागलानि च ॥7॥

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कृष्णमुद्गाश्च सर्पिश्च सिता क्षीरं तथैव च ।
एतान्येव सदा पथ्यान्यपथ्यानि विवर्जयेत् ॥8॥

There are wholesme articles (etānyeva sadā pathyā) which are always suitable or benefecial for consuming them. They are indicated: ṣaṣṭtikarice, yava (barley), godhuma (wheat), titira and chagala (male goat's) fresh meat, kṛṣṇa mudga, ghṛta sitā and milk (kṣīra).

कटुतैलं कषायादितैलं काञ्जिकराजिके ।
लवणाम्लविपाकानि द्विदलानि विवर्जयेत् ॥9॥
कोद्रवान्नं कुलत्थश्च न पथ्यौ रसकर्मणि।
यानाद्यारोहणं पानमायासांश्चापरांस्त्यजेत् ॥10॥

These are some unwholesome (naapthyou rasakarmaṇi) articles which are restricted in rasakarma, such as (kaṭutaila) mustard oil, kaṣāyādi taila, kañjī (gruel), rājika, lavaṇa (salt), vipāki amla (sour), dvidala (pulses), kodrava and kulattha.

In addition, riding on fast-speed vehicles, carts, horses etc.(yānādyārohaṇam), alcohol drink (pāna) and (ayāsāṇścā-parānstyajet) over exertion etc. should be strictly avoided.

मन्त्रेणानेन संमन्त्र्य भक्षयेत्तु बलिं प्रिये ।

One should orally use (bhakṣayettu balim priye) sulphur duly effected with ritual incantation of hymn-mantra (mantreṇānena saṁmantrya):

ॐ नमो भैरवाय अमृतसिद्धाय अमृतसन्धाय जातवेदेन देवेन्द्रेण अमृतत्वं कुरुप्व मां स्वाहा-

अनेन मन्त्रजपेन गन्धकं ग्राहयेत् ।

Om namo bhairavāya amṛtasiddhāya amṛtasandhāya jātavedena devendreṇa amṛtatvam kurupvam mām svāhā.

The sulphur should be taken while incantation of hymn mantra is classically prescribed.

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गन्धकं त्रिफलाचूर्णं भृङ्गराजं समांशकम् ॥11॥
संवत्सरं प्रयुञ्जीत दीर्घं प्रादुर्भवेद्वयः।

Gandhaka (Sulphur) triphalā powder and bhṛṅgarāja in equal quantity may be taken and it should continue to use for one year (saṃvatsaram prayuñjit) which imparts longevity (dīrgham prādurbhavedvaya).

गन्धकं त्रिफलाक्वाथैः कर्षार्धं प्रत्यहं भजेत् ॥12॥
रक्तदोषाः प्रणश्यन्ति त्वग्रोगाश्चापि मासतः।

Sulphur (gandhaka) in dose of half karṣa should be used with triphalā decoction (kvātha) for one month (pratyaham bhajeta) which eliminates ailments caused by blood impurities (raktadoṣāḥ praṇaśyanti) and cutaneous affections (tvagrogāścāpi).

गन्धकस्त्रिफलायुक्तो घृतेन मधुनापि वा ॥13॥
भक्षितो हि महारोगान् नाशयेन्नात्र संशयः।

Gandhaka (sulphur) powder with decoction and triphalā (gandhakastriphalāyukto) should be taken with ghṛta or honey (madhu), which eliminates major diseases (māharogān nāśayennātra saṃśayaḥ) with no doubt.

गन्धकं सूतकं चैव निर्गुण्ड्याः स्वरसेन हि ॥14॥
मर्दयेत्त्रिदिनं माषमात्रया कारयेद्वटीः।
कुष्ठमष्टादशविधं विषं चापि हरेज्ज्वरम् ॥15॥

Gandhaka (sulphur) and pārada (mercury) should be triturated (mardayettridinam) with the juice of nirguṇḍī (nirguṇḍyāḥ svarasena), for three days. Pills are to be made of paste or kalka (māṣamātrayā kārayedvaṭiḥ). It alleviates eighteen types of kuṣṭha (kuṣṭhamaṣṭādaśavidham), poison (viṣam) and fever (jvara).

गन्धतैलं गलत्कुष्ठं हन्ति लेपाच्च भक्षणात्।

The external application or paste and oral use (lepācca

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bhakṣaṇāt) of gandhaka oil (gandha tailam) eliminates galita kuṣṭha(advance leprosy).

गन्धकं मर्दयेत् सम्यग् निर्गुण्डीलाङ्गलीजलैः ॥16॥
ततो रसं च तैरेव गन्धकेन च मर्दयेत् ।
नवनीतसमं तेन निक्षिपेन्मर्दयेत् पुनः ॥17॥
ततः सर्वं च संभूय जायते वरपिष्टिका ।
पिष्टिकां तां ततो दद्यात् पुटे वैद्यः सकृल्लघौ ॥18॥
स जायते भस्मसाच्च स रोगान् नाशयेद्बहून् ।

Firstly sulphur (gandhakam mardayet samyag) should be triturated well with nirguṇḍī and lāṅgali juice, then mercury is similarly triturated with same plants juice, and later butter (navanītasamam ten) is equally taken and re-triturated (nikṣipenmardayet punaḥ). This all in mixture form become a paste or piṣṭa (jāyate varapiṣṭikā). It should be heated or fired in laghuputa (dadyāt puṭe vaidyaḥ sakṛllaghou) by physician and finally, it (piṣṭikā) converted to ash (sa jāyate bhasmasācca). This drug eliminates many diseases.

तेनैव भस्मना हेमपत्राणि च विलेपयेत् ॥19॥
पुटैस्त्रिभिर्भवेत् स्वर्णं मारितं नात्र संशयः ।

Gold (svarṇa) leaves should be flanked with this bhasma-ash as prepared above (bhasmanā hemapatrāṇi ca vilepayet). In this way, gold is incinerated through three puṭas (puṭaistribhirbhavet svarṇam māritam); there is no doubt in it (nātra suṅśayaḥ).

पुनर्नवान्वितं गन्धं त्रिविधं विषनाशनम् ॥20॥

Gandhaka (sulphur) mixed with punarnavā (punarnavānvitam gandham) eliminates all three types of posion (trividham viṣanāśanam).

धात्रीरसेन संयुक्तमजीर्णं नाशयेद् ध्रुवम् ।

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गुडेन सहितश्चैष प्रमेहं च विनाशयेत् ॥21॥

Āmalakī juice and jaggery-guḍa when mixed with gandhaka-sulphur, they (two recipes of gandhaka) alleviate ajīrṇa and prameha respectively.

रसेन सहितं गन्धं काचकूप्यां विनिक्षिपेत् ।
समृदा वाससा सप्त कञ्चुकान् दापयेत्ततः ॥22॥
शोषयित्वा घटस्यान्तः स्थापयेत् सिकतान्तरे ।
गाढाग्निना पचेद्यामदशकं जायते ततः ॥23॥
सिन्दूराभं महद्वीर्यं रसायनमनुत्तमम् ।
तेन रोगा विनश्यन्ति विविध जायते बलम् ॥24॥

Mercury (pārada) and sulphur (gandhaka) are mixed and put in glass crucible (kācakūpyām vinikṣipet) which should be convered with consecutive layers seven times by clay-smeared pieces of cloth (samṛdā vāsasā sapta) and dried up. It should be then, kept in bālukāyantra (sthāpayet sikatāntare) and remained on intense fire-tivrāgni (gāḍhāgninā pacedyāmadaśakam). By this process, a drug formulation resembling sindūra is prepared which is potent and best rasāyana (sindūrābham mahadvīryam rasāyanamanuttamam). It acts to pacify several kinds of diseases, and to promote body strength (jāyate balam).

+++

देवदालीकल्पः
DEVADĀLĪKALPAḤ

देवदालीरसं चापि द्विगुणं ग्राहयेद् घृतम्।
धात्रीरसेन संयुक्तं पाचयेल्लोहभाजने ॥1॥
धात्र्याः शुष्केन्धनेनैव पाचयेल्लघुवह्निना ।
नस्ये पाने च युञ्जीत तद् घृतं प्रत्यहं द्विधा ॥2॥

Both kinds of juice obtained from devadālī and dhātri double in quantity of ghṛta, are mixed and put in iron vessel

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which should be heated by low fire (pācayellaghuvahninā) of dried woods of āmalaki tree (dhātryāḥ śuṣkendhanenaiva) for processing of ghṛta kalpanā. This ghṛta recipe is recommended for therapeutic administration twice in a day (tad ghṛtam pratyaham dvidhā), as snuff (nasye pāne ca yuñjita).

क्षरं क्षीरयुतं चान्नं पथ्यत्वेन प्रकीर्त्यते ।
अपस्मारः क्षयः कुष्ठं वातरोगोऽपि नश्यति ॥3॥

Milk (kṣīram) and milk-mixed cereals (kṣirayutam cānnam are wholesome (pathyatvena prakīrtyate). It alleviates (naśyati) epilepsy (apasmāra), kṣaya, kuṣṭha and ailments caused by aggravated vata.

नस्यं तद् भूतरक्षांसि सप्तमासैर्वशं नयेत् ।

Its snuff or inhalation (nasyam tad) is considered effectful in controlling and warding off evil spirits and demons (bhūta rakṣāṅsi saptamāsairvaśam nayet).

देवदालीरसः क्षौद्रं पारदस्तु दशांशतः ॥4॥
एकत्र मर्दितः कार्यो वटकत्वेन मुद्गवत् ।
प्रदरे च तथान्येषु ऋतुशूलेषु योजयेत् ॥5॥

Juice of devadālī, honey and mercury (tenth part) are admixed and triturated (ekatra marditaḥ kāryo). This paste mixture is employed to prepare pills (vaṭaka) like mudga (vaṭakatvena mudgavat). It should be given in pradara and menstrual pain (pradare ca tathānyeṣu ṛtuśūleṣu yojayet).

जननं च शिशोरस्य प्रयोगेण सुखं भवेत् ।

Its administration in pregnant woman in natal stage (jananam ca śiśorasya) helps to ease labour enabling comfortable delivery of child (prayogena sukhaṃ bhavet).

देवदालीरसं क्षौद्रं सर्पिरामलकीरसम् ॥6॥
मृदित्वा भर्जितैर्मुद्गचूर्णैः सह दिनद्वयम् ।

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भक्षयेत् कर्षमात्रं तु मतिर्वर्धेत धातुभिः ॥7॥

Juice of devadālī āmalaki honey and ghṛta are mixed with fried powder of mudga and ground (mṛditvā bharjitairmudga-cūrṇaiḥ saha) for two days. It should be used, in dose of one karṣa, (bhakṣayeta karṣamātram tu) to promote body tissues and wisdom (matirvardheta dhātubhiḥ).

देवदाल्याः सुपत्राणि विधिना च समाहरेत् ।
पिष्ट्वा तु गुटिकां कृत्वा छायायां परिशोषयेत् ॥8॥

Good or tender leaves (supatrāṇi) of devadālī should be procured (vidhinā ca samāharet) and ground for making a paste (piṣṭvā). Pills (guṭikā) are prepared and dried under shade.

प्रत्यूषे भक्षयेत् प्राज्ञः प्रणम्य वृषमध्वजम् ।
वातगुल्मयकृत्प्लीहवृद्धयो यान्ति संक्षयम् ॥9॥

It should be used in morning by a wise man (pratyūṣe bhakṣayet prājñaḥ), after paying respect-bowing-before Śiva (praṇamya vṛṣamadhvajam). It alleviates vātagulma, liver and splenic disorders and vṛddhi (vātagulma yakṛtplīhavṛddhayo yānti saṅkṣayam).

देवदाल्यास्तु पच्चाङ्गं सूक्ष्मचूर्णं च कारयेत् ।
तच्चूर्णं सर्पिषालोड्य यो भुङ्क्ते सप्तरात्रकम् ॥10॥
सर्वानपि वशीकुर्यात् स्त्रीणां प्रियतमो भवेत् ।

Five parts of plant (devadālyāstu pañcāṅgam) should be powdered finely. This powder mixed in ghṛta and is taken for seven nights. By its use (yo bhuṅkte saptarātrakam), one may attract and control- or hypnotise- all (sarvānapi vaśikuryāt) and become favourite of women (strīṇām priyatamo bhavet).

देवदालीरसैस्तुल्यं श्वेतं निक्षिप्य सर्षपम् ॥11॥
लक्ष्मणामपि संयोज्य गुटिकां कारयेद् बुधः ।
कर्षार्धं भक्षयेन्नित्यं कासश्वासौ विनश्यतः ॥12॥

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Devadālī juice and its equal śveta sarṣapa along with lakṣamānā-these all should be mixed and made a paste- kalka. Its pills (saṅyojya guṭikām kārayed budhaḥ) should be prepared by wise person. It oral use, in the dose of half karṣa, daily (karṣārdham bhakṣayennityam) alleviates cough and asthma (kāsaśvāsou vinaśyati).

शुक्लपक्षे पौर्णमास्यां पुष्ययुक्ते शुभे दिने।
विधानेन बलिं दद्यात्तद्वनस्पतये ततः ॥13॥
होमादींश्च विधायाथ नमस्कृत्वा जितेन्द्रियः।
प्रदक्षिणत्रयं कृत्वा देवदालीं समुद्धरेत् ॥14॥
ओं नमो भगवते ईश्वराय सोमसंभवाय देवदालिने स्वाहा ।
ओं महेश्वराय हृदयम् ।
ओं भूताधिपतये शिरोनेत्रे महाबलाय स्वाहा ।

The plant of devadālī should be procured by following this specific method of collection (devadālim samuddharet). Firstly sacrifice or bali should be offered in proper procedure (vidhānen balim)and after performing homa-agnihotra etc. Under ritualistic way (homādīnām vidhāya) and paying respect-praying with folded hands and bowing head (namaskṛtvā) the person having control over sensual objects (jitendriya) should make the round thrice about it in way of parikramā or to circumbulate (pradakṣiṇa trayam kṛtvā). Then performance of incantation with the hymn-mantra is prescribed and finally the plant, drug devadāī is collected in suitable time (śuklapakṣe pourṇamāsyām puṣyayukte śubhe dine) on purṇimā tithi in śukla pakṣa in pusya nakṣatra on a favourable day. The hymn-mantra recommended for incantation in proper ritualistic manner (on the occasion of procurement of plant under reference) follows:

'Oṃ namo bhagavate iśvarāya somasaṃbhavāya devadāline svāhā'.

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'Oṃ maheśvarāya hṛdayam'.

'Oṃ bhūtādhipataye śironetre mahābalāya svāhā'.

अस्य भक्षणमन्त्रः-

ओं देवप्रयत्नेन निर्विघ्नं जायते ।
तेजोमालिनि विद्वेषान् जहि स्वाहा ।

नेत्रमन्त्रः-

ओं नमो भगवति महावीरे ईशाने
अमृतसंभवे सर्वभूतवशंकर्यै स्वाहा ।
ओं देवदालिन् सर्वभूतसिद्धिहृदयं भव ।

मूलमंत्रः-

मां रं ओं महाबले सर्वभूतसंनाशिनि हुं फट् स्वाहा ।

The internal use of devadāli-orally (bhaṣaṇa) has classically been recommended. Its ritualistic process includes the consumption hymn-bhakṣaṇa mantra, as also indicated in case of plant collection by suggesting collection hymn-saṅgrahaṇa mantra.

Hymn or mantras prescribed in relevant discourse follows: Bhakṣaṇa mantraḥ.

'Oṃ devaprayatnena nirvighnam jāyate'

'Tejomālini vidveṣān jahi svāhā'

Netramantraḥ- 'Oṃ namo bhagavati mahāvīre iśāne amṛtasaṃbhave sarvabhūtavaśaṅkaryai svāhā'

'Oṃ devadālin sarvabhūtasiddhihṛdayaṃ bhava'

Mūlamantraḥ- 'Māṃ raṃ Oṃ mahābale sarvabhūtasaṅnāśini huṃ phaṭ svāhā'

देवदाली महावीर्यः सर्वशत्रुविनाशनः।
महौषधे सिद्धिदा त्वं गङ्गावत्पापनाशिनि ॥15॥

Mahouiṣadhe! you bestow perfection (mahauṣadhe siddhidā tvam) and you eliminate sins (gaṅgāvatpāpanāśini). Devadāli is highly potent (devadāli mahāvīryā) and it destroys all en-

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emies (sarvaśatruvināśanaḥ).

अमृतगमने मां रक्ष स्वाहा ।
कवचम् ।
देवदालीमहाभूताधिपतये ओं नमः स्वाहा ।
सदा चानेन मन्त्रेण चोद्धरेत् प्रयतः शुचिः ।
उदङ्मुखः प्राङ्मुखो वा नियमेनोद्धरेत् स्थितः ॥16॥

One should properly dig out (coddharet) devadālī after proper bath for cleaning physically and mental concentration for psychic purity (prayataḥ śuciḥ) facing towards north or east (udaṅgamukho prāṅga mukho vā), by incantation-abhimantraṇa-of hymn (sadācanena mantreṇa) that follows:

'Amṛtagamane māṃ rakṣa svāhā' (kavacam)

'Devadālīmahābhūtādhipataye Oṃ namaḥ svāhā'

The hymn-mantra 'Devadālīmahāhūtādhipataye oṃ namaḥ svāhā' should specifically, as acting in japa, be enchanted while diging out or uprooting the plant of devadālī.

उलूखले क्षालिते च मर्दयित्वा हरेद्रसम् ।
पयसा भाजने लौहे पाचयेच्च तुषाग्निना ॥17॥

Devadālī plant should be put in 'ulūkhala' duly washed and cleaned (ulūkhale kṣālite), and triturated for extracting or obtaing its juice (ca mardayitvā haredrasam). It should be mixed with milk in iron vessel (payasā bhājane louhe) and cooked by putting over fire (pācayecca tuṣāgninā) produced by burning paddy as fuel.

वमनं रेचनं कृत्वा शुक्लपक्षे शुभे दिने।
पिबेन्मासं भवेत्तेन वृद्धिरग्नेर्बलस्य च ॥18॥

On any favourable or good day (śubhe dine) in śukla pakṣa, this drug should orally be taken for one month (pibenmāsam), after properly detoxified through purifactory measures viz.

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emesis and purgation (vamanaṃ recanam kṛtvā). Thus, it promotes gastric power (vṛddhiragnerbalasya ca).

देवदालीसर्षपौ च विडालपदमात्रतः।
औदुम्बरजलैर्भोज्यौ गुल्मप्लीहभगन्दराः ॥19॥
कामलापाण्डुरोगाद्या विनश्यन्ति विशेषतः।

Devadālī and sarṣapa, in quantity of one karṣa, should be obtained and the same should be orally taken with juice of undumbara (oudumbarajalairbhojyou). It alleviates gulma, plīha, bhagandara (fistula-in-ano), kāmalā (jaundice), pāṇḍuroga (anaemia) and other diseases (vinaśyanti viśeṣataḥ).

अस्य चूर्णंतु संगृह्य वाजिगन्धासमन्वितम् ॥20॥
सर्पिषा भक्षयेन्नित्यं वाजीकरणमुत्तमम्।

Its powder mixed with powder of aśvagandhā root, with ghṛta, should be given orally regularly which acts as an excellent aphrodisiac (bhakṣayennityam vājīkaraṇamuttamam).

ओषध्या देवदाल्यास्तु गुणा एवं प्रकीर्तिताः ॥21॥

The qualities and effects attributed to Devadālī (Oṣadhyā Devedālyāstu guṇā) are, thus, (evaṃ) elaborated indicatively (prakīrtitaḥ).

+++

एरण्डकल्पः

ERAṆḌAKALPAḤ

एरण्डकल्पस्त्वत्यन्तमुत्तमः शंकरो नृणाम्।
चतुर्विधश्च स ज्ञेयो रक्तपीतादिभेदतः ॥1॥

Eraṇḍakalpa is excellent (kalpastvatyantamuttamaḥ) and benefecially wholesome in general (śaṅkaro nṛṇām) to human being. It is of four types (caturvidhaśca) such as red, yellow and others (raktapītādibhedataḥ).

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तत्तैलं वासरे भानोर्ग्राहयेद्विधिवत्ततः ।

Its oil of eraṇḍa (tattailam) should be obtained in proper procedure (vidhivattataḥ) on sunday (vāsare bhānorgrāhayet).

रक्तैरण्डकतैलेन शुद्धसूतकगन्धकैः ॥2॥
पूरयित्वा लौहपात्रं पचेन्मृद्वग्निना भिषक् ।
याममात्रेण तत्सर्वं भवेद् गुञ्जानिभं ध्रुवम् ॥3॥

The oil of red (rakta) variety of eraṇḍa mixed with purified mercury and sulphur (śuddhasūtakagandhakaiḥ) should be filled in iron vessel (pūrayitvā louhapātram) which is to be put on low fire for cooking (pacenmṛdvagninā) by physician. It may turn like guñja-in colour-(guñjānibham dhruvam) with in a prahara (yāmamātreṇa).

तत्तारनागताम्रेषु दशांशेन च वेधयेत् ।

It is potentiated for 'vedhana' silver, lead and copper (tattār-anāgatāmreṣu) by tenth part (daśāṅśena ca vedhayet).

तत्तैलं मधुना युक्तं गन्धकेन समन्वितम् ॥4॥
भुवि मासं विनक्षिप्य ततश्चोद्धृत्य बुद्धिमान् ।
प्रातर्निष्कं तु विलिहेत् तदर्धं चाह्नि निश्यपि ॥5॥
तरुणादित्यसंकाशो भवेन्मासप्रयोगतः ।

This oil mixed with sulphur and honey, should be put hidden underground (bhuvi māsaṃ vinikṣipya) for a month, and afterwards it should be taken out. Wise person should lick it, in dose of one niṣka, thrice in a day. i.e. morning, noon and night in half of the dose. By using it for one month, man shines like rising sun (taruṇādityasaṅkāśo).

शुद्धकोष्ठः प्रकुर्वीत गुरुवन्दनमादितः ॥6॥
औषधं चाथ भुञ्जीत क्षीराहारो जितेन्द्रियः ।

After purification of koṣṭha, one should offer prayer to guru and take medicine. By keeping control over sensory objects (jitendriya), one should restrict to milk diet (bhuñjita kṣīrāhāro).

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मासद्वयप्रयोगेण बलमायुश्च विन्दति ॥7॥

Man achieves strength and long life span (balamāyuśca vindati) by its use for two month (māsadvayaprayogeṇa).

कृष्णैरण्डकतैलं तु कृष्णागोक्षीरसंयुतम् ।
शुद्धकोष्ठः पिबेत् सद्यः कर्षद्वयमितं कृशः ॥8॥
ब्राह्मीरसेन च तथा पुष्टि मासेन विन्दति ।

Weak person should use oil of black eraṇḍa either with milk of black cow, or with juice of brāhmi, in the dose of two karṣa, after getting koṣṭha purified, for one month, and resultly he receives nourishment (puṣṭi māsena vindati).

श्वेतैरण्डस्य मूलं तु गृहीत्वा पुष्यतारके ॥9॥
सकर्पूरं घृतं तेन सक्षीरं च विपाचयेत् ।

The root of white variety of eraṇḍa (śvetairaṇḍasya mūlaṃ tu) should obtained in constellation-nakṣatra-of puṣya (gṛhitvā puṣyatārake), and it should be (vipācayet) cooked in milk with ghṛta and camphor.

अञ्जयेन्नेत्रयुगलं नश्यन्त्यक्षिगतामयाः ॥10॥
सिद्धाञ्जनमिदं सिद्धं कामलामपि नाशयेत्।

This ghṛta should be applied as collyrium in both eyes (añjayennetrayugalam), which alleviates opthalmic diseases (naśyantyakṣigatāmayāḥ). It is siddhāñjana' being perfect or successful collyrium (siddhāñjanamidaṃ siddham), which also cures kāmalā (joundice).

तन्मूलं चापि पाषाणशुद्धसूतसमन्वितम् ॥11॥
शिमलाचन्द्रवसायुक्तं धमेदन्धाख्यमूषके ।
शाल्मलीखदिराङ्गारैः क्रियाबद्धं भवत्यलम् ॥12॥

Its root should be mixed with pāṣāṇa, purified mercury, sitā, candra and vasā, should be put in crucible-muṣā, especially designed as and hamūṣā, for heating on fire (dhamedandhākhyamūsake)with 'dhamana'.

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The fire produced by fuel of sālmalī and khadira (śālmalīkhadirāṅgāraiḥ) should be used for making it 'kriyābaddha' (kriyābaddhaṃ bhavatyalam).

तद् वङ्गेषु द्रुतं क्षिप्तं सहस्त्रांशेन वेधयेत्।
श्वेतगोक्षीरसंयुक्तं तन्मूलं निष्कमात्रकम् ॥13॥
लिहेद् गोघृतमिश्रं वा क्षीराशी विजितेन्द्रियः।
मासैकस्य प्रयोगेण चन्द्रवन्निर्मलो भवेत् ॥14॥

If it is put in vaṅga-in thousandth part (sahasrāṅśena)- for immediate 'vedhana' (kṣiptaṃ sahasrāṅśena vedhayet). Its root (tanmūlam) should be used either with milk of white cow (śvetagokṣīrasaṅyuktam) or ghṛta of cow and sitā (lihyed goghṛtamiśram), in the dose of one niṣka (tanmūlam niṣkamātrakam). This should continue for one month, by depending on milk diet (kṣīrāśī) and keeping full control over sensual objectives (vijitendriya). Resultly, the man using this drug becomes nirmala deviod of morbidities- like moon (candravannirmalo bhavet).

मासद्वयप्रयोगेण बलवान्नात्र संशयः।
मासत्रयप्रयोगेण दीर्घमायुरवाप्नुयात् ॥15॥

Man becomes strengthful (balavānnātra saṃśayaḥ) after using it for two months (māsadvaya prayogeṇa). By using it for three months (māsatraya prayogeṇa), he attains longevity (dīrghamāyuravāpnuyāt).

पीतैरण्डस्य मूलं तु ग्राहयेदर्कवासरे।
छायाशुष्कं ततः कृत्वा नवनीतेन पेषयेत् ॥16॥

The root of yellow variety of eraṇḍa (pītaiaṇḍasya mūlaṃ tu) should be procured on sunday and dried under shade. It should be ground in butter.

त्रिकटुत्रिफलायुक्तं सितया मधुनान्वितम्।

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स्निग्धभाण्डे विनिक्षिप्य शीतलायां भुवि क्षिपेत् ॥17॥

Triphalā (consisting harītakī, bibhītaka and āmalakī), trikaṭu (comprising śuṇṭhī, marica and pippalī), sitā and honey (madhu) are mixed and kept in unctous container (snigdhabhāṇḍe vinikṣipya) which should be hided in underground pit of cold nature (śitalāyām bhuvi kṣipet).

मासादुद्धृत्य तद् द्रव्यं लिहेन्निष्कप्रमाणतः ।
निवातशायी क्षीराशी तिष्ठेदम्लानमानसः ॥18॥

After a month it should be taken out (māsāduddhṛtya) and the medicine should orally be given in dose of one niṣka. Person who is using the drug should sleep in airless place or room (nivātaśāyī), consume milk diet (kṣīrāśī) and keep himself cheerful (tiṣṭhedamlānamānasaḥ).

एकमासप्रयोगेण बली वृद्धोऽपि जायते ।
मासत्रयप्रयोगेण दीर्घमायुरवाप्नुयात् ॥19॥

Even an old person becomes strengthful (balī vṛddhopijāyate) by its use for one month (ekamāsa proyogeṇa). Similarly and further, that man attains longevity (dīrghamāyuravāpnuyāt). if used for three months (māsatraya prayogeṇa).

मलग्रहः स्वयं याति विनाशं सर्वदेहिनाम् ।
अशीतिरामयाश्चापि वातजा यान्ति संक्षयम् ॥20॥

The constipation (malagrahaḥ) of all the persons (sarvadehinām) is alleviated by itself (svayaṃ yāti) and eighty types of vātavyādhi-group of diseases caused by vitiated vāta-get alleviated.

स्निग्धपुष्टसमस्ताङ्गः सुखी संधुक्षितानलः ।
जीवेज्जीवसमो बुद्ध्या बहुकालं नरो भुवि ॥21॥

It makes whole body well- all the organs-unctuous and nourished (snigdhapuṣṭasamastāṅgaḥ), he becomes happy and gas-

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tric power gets boosted (saṅdhukṣitānalaḥ). His wisdom joins excellence like bṛhaspati and man survives very long-attaining longevity (jiwejjīvasamo buddhyā bahukālaṃ naro bhuvi).

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मयूरशिखाकल्पः
MAYŪRAŚIKHĀ KALPAḤ

ओषधीनां वरां ज्येष्ठां वर्णनीयां सुरैरपि।
शृणु पार्वति यत्नेन सुराणां च सुखप्रदाम्॥1॥

Pārvati! Listen attentively with concentration (śṛṇu pārvati yatnena) about kalpa of mayūraśikhā which is bestowing pleasure to the gods (srāṇāṃ ca sukhapradām) excellent among drugs and supermost or earliest one-by origin or evolution (jyeṣṭhāṃ) and it is (varṇanīyāṃ surairapi) worth potraying by the gods.

बहुप्रकाररूपां तामहमद्य ब्रवीमि ते।

Today I will narrate (ahamadya vravīmi ete) its many kinds and forms (bahuprakārarūpāṃ).

मूलावर्ता शिखारम्या सहदेवी कुमारिका॥2॥
मधुपर्णी केतकी च मालती विषहा स्मृता।
गोरम्भा च समाख्याता सुभगा विशिखा स्मृता॥3॥
एवं च साधकैरेषा नैकैर्नामभिरुच्यते।
नाम्ना शिखिशिखेत्येव सर्वैराहूयते भुवि॥4॥

Devotees (sādhakaireṣā) call it by various names (naikairnāmabhirucyate) such as:

1. Mūlāvartā
2. Śikhārabhyā
3. Sahadevī
4. Kumārikā
5. Madhuparṇī
6. Ketakī
7. Mālatī
8. Viṣahā
9. Gorambhā
10. Subhagā
11. Viśikhā

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It is wellknown to all by the name of śikhiśikhā (nāmnā śikhiśikhetyeva) or Mayūraśikhā throughout earth (sarvairāhūyate bhuvi).

संगृह्य पुष्यनक्षत्रे बालानां बन्धयेद् गले।
ग्रहभूतपिशाचेभ्यः शाकिनीभ्यो हरेद्भयम् ॥5॥

One should obtain it in nakṣatra constellation (saṅgṛhya puṣya nakṣatre) of puṣya, and tie up around neck of children. It wards off- as repelling agent against-fear of seizures-graha, bhūta-evil spirits, piśāca-demonical devil and ḍākini-female demon.

धूपं भूतज्वरे दद्यात्तं तदेवोपशामयेत्।

Its fumigation (dhūpam) immediately pacifies bhūtajvara, a kind of fever caused by bhūtābbhisaṅga or demonical effect.

तस्या मूलं शिखायां च बद्धवा रात्रौ व्रजेद्बहिः ॥6॥
न भूतेभ्यो भुजङ्गेभ्यो नाप्याप्नोति भयं क्वचित्।

One should tie up its root with 'śikhā' (tasyā mūlaṃ śikhāyāṃ ca baddhvā) and go outside in night (rātrou brajedvahiḥ), there will be no fear of snake and demons (na bhūtebhyo bhujaṅgebhyo napyāpnoti bhayaṃ kvacit).

उच्चाटयेच्च तत्सूक्ष्मशाखया हि महाग्रहान् ॥7॥

Its minute twig or branch may affect 'uccāṭana' (specific sense liberation, deliverance and ridding etc.) of even mahāgraha (dominant ill affects and seizures in bhūtavidyā).

हस्ते बद्ध्वा वृश्चिकस्य विषं वित्रासयेन्नरः।

If (haste baddhvā) it is tied up in hand, man becomes fearless from scorpion-sting (vṛścikasya viṣaṃ vitrāsayennaraḥ).

ताम्बूलेनाशितं तच्च मूषिकस्य विषं हरेत् ॥8॥

When it is given with betel (tāmbulenāśitam tacca), it eliminates rat poison (muṣikasya viṣam haret).

सर्पिषा मर्दितेनास्य नस्यं मूलेन दापयेत्।

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सर्पदष्टः सुखं याति द्वित्रैरेव क्षणैरपि ॥9॥

The root is rubbed (or grinding) in ghṛta (sarpiṣā ten marditenāsya) which is administered in the mode of snuff (nasyam mūlena dāpayet) to snake-bitten person (sarpa daṣṭaḥ) who becomes venomless (sukham yāti) within two or three moments (dvitraireva kṣaṇairapi).

ॐ नमः खरमुखाय शक्तिहस्ताय यमपुरवाहनाय
कर्मदक्षाय ओषधिराजाय ठः ठः स्वाहा।
अनेन मन्त्रेण सप्तवारमभिमन्त्र्य कृष्णचतुर्दशीयामिन्यां
शुचिर्भूत्वा मयूरशिखामुत्पाटयेत्।

There is provision of incantation by hymn-mantra, seven times, in the night of caturdaśi tithi (fourteenth day) in kṛṣṇapakṣa (dark half of the month) and man who is purified, clean and pious (śucirbhūtwā), should uproot the plant (mayūraśikhāmutpāṭayeta). Process of 'abhimantraṇa' is specifically recomended (anena mantreṇa saptavāramabhimantrya) On particular or calculated day (kṛṣṇacaturdaśīyāminyāṃ) and suitable time or favourable hours etc. particular hymn or mantra follows:

'Oṃ namaḥ kharamukhāya śaktihastāya yamapuravāhanāya karmadakṣāya oṣadhirājāya ṭhaḥ ṭhaḥ svāhā'.

एवं सा संगृहीता स्यात् सुप्रभावसमन्विता।
ततः समूलां तां सम्यगातपे शोषयेन्मृदौ ॥10॥

The herb which is collected (evaṃ sā saṅgṛhītā) under this process (as described earlier) becomes effectively good (suprabhāva samanvita). Thus, this plant along with root (tataḥ samūlāṃ tāṃ) should be dried under sun light of mild effect (tāṃ samyagātape śoṣayenmṛdou).

चूर्णयित्वा सुसूक्ष्मं तच्चूर्णं च मधुना भजेत्।

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त्रिकर्षमात्रया नित्यं सत्यं स्यात् सुमहद्बलम् ॥11॥

The herb should be made a fine powder (curṇayitvā susūkṣmaṃ taccūrṇaṃ) daily which is taken internally with ghṛta, in dose of three karṣa, and resultly, one gains high power of strength (satyam syāt sumahadbalam).

मधुना च घृतेनापि कुर्यात्तदवलेहकम्।
शाणमात्रं ततः खादेन्मासेन स्यान्महद्बलम् ॥12॥

Its avaleha recipe for licking (kuryāttadawalehakam) should be prepared by mixing honey and ghṛta (madhunā ca ghṛtenāpi). It may be taken orally, in dose of one śaṇa, which makes the person highly strengthful (syānmahadbalam).

पचेन्मयूरशिखया तैलं सक्षीरमम्भसा।
तदभ्यक्तं केशदोषान् पलितादीनपोहयेत् ॥13॥

The juice of mayūraśikhā herb, mixed in milk, (sakṣīramambhasā), should be cooked in old (pacenmayūraśikhayā tailam) which is applied as massage (tadabhyaktam). It acts against hair ailments such greying of hairs (palita) and other complaints.

सूर्यावर्तं तथान्यांश्च शिरोरोगान् हरेदिदम्।
तार्क्ष्यस्याक्षीव नेत्रं च सुसूक्ष्मग्राहि जायते ॥14॥

This recipe alleviates sūryāvartta, ardhāvabhedaka and other similar complaints of head-ūrdhvajatrugata particularly śiroroga (śirorogān haredidam) by the use of medicine, the eye vision gets sharpness or visible power of minute sighting (susūkṣmagrāhi jāyate) just like eye sight resembling garuḍa, a well known bird, for its peculiar visionary characteristic (tārkṣyasyākṣīva netram ca).

त्रिःसप्तदिवसैरास्यं स्यात् सुवर्णसमप्रभम्।
निषिक्तं श्रोत्रयोः कुर्याच्छब्दग्राहं नृणां सदा ॥15॥

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By using it for twenty one days (tridivasairāsyam), the face becomes glowingly lustrous like gold. (suvarṇa samaprabham). If instilling or dropping it (of drug) in ear, (niṣiktam śrotrayoḥ) man gets and further maintains power of audition (kuryācchabdagrāham nṛṇām sadā) permanently.

हेमक्षीर्या रसैर्मर्द्या मयूरस्य शिखा भृशम् ।
ततस्तत्कल्कसंमिश्रं क्षीरं पेयं निशासु च ॥16॥

Mayūraśikhā is mixed with juice of svarṇakṣīri (hemakṣīryā rasairmardyā) should be triturated and its paste, (tata statkalkasnmiśram) admixed in milk should be taken in night (kṣīram peyam niśācu ca).

वृष्यमत्युत्तमं विद्यान्मेदोमांसप्रवर्धकम् ।
वातरोगांश्च शमयेदशीतिं नात्र संशयः ॥17॥

It is excellent aphrodisiac (vṛṣyamatyuttamam); and it promotes fat and muscles or flesh (vidyānmedomāṃsapravardhakam), and it alleviates eighty types of ailmtens caused by vitiated vāta doṣa (vātarogāṅśca samayedaśitim nātra saṃśayaḥ).

मूलं तु गिरिकर्ण्याश्च श्वेताया रविवासरे ।
उत्पाटयेद् भृंगराजं समूलं च सबीजकम् ॥18॥
स्वात्यां तथा पञ्चमूलं कुमार्या मूलमेव च ।
श्वेतार्कस्य तथा मूलं ग्राहयेन्नियतो नरः ॥19॥
संशोष्य सर्वमेकत्र चूर्णयेत् सूक्ष्मशो भिषक् ।
तेषां तुल्यं मयूरस्य शिखायाश्चूर्णमर्पयेत् ॥20॥

One should procure root of śveta girikarṇikā on sunday (ravivāsare). Herb of bhṛṅgarāja along with seeds and roots (utpāṭayeda svātyām) should be collected in constellation (nakṣatra) of svāti. similarly, the roots of pañcamūla, kumāri and śveta arka should be collected further. These all plants material mostly roots should be mixed together and prepared fine powder- by finally mixing equal quantity of mayūraśikhā powder.

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गुंजाचतुष्टयं तत्र मधुना पयसापि वा।
प्रत्यहं भक्षयेत् प्रातः कट्वम्ललवणांस्त्यजेत् ॥21॥

This recipe, in dose of four guñjā (catuṣṭayam guñjā) should be orally taken, with honey or milk daily morning, by avoiding food articles of kaṭu (pungent), amla (sour) and lavaṇa (salt); tastes in consumption of diet.

पक्षाभ्यां पक्षाघाताद्यास्तीक्ष्णरोगास्तथापरे।
यान्त्यामवातप्रमुखाः क्षयं नात्रास्ति संशयः ॥22॥

When it is used for two fortnights or one month (pakṣābhyām pakṣāghātādyāstīkṣṇarogāstathāpare), the drug alleviates pakṣāghāta (hemiplegia- periplegia and paralytic disorders) and other tikṣṇa roga- acute and serious diseases and it pacify āmavāta (rhematoid arthritis) and other similar ailments mainly (yāntyām-avātapramukhāḥ kṣayam), in which there is no doubt (nātrāsti saṃśayaḥ).

चूर्णं च त्रिफलायास्तु निम्बपञ्चांगचूर्णकम्।
चूर्णं शिखिशिखायाश्च ग्राह्यं तुल्यप्रमाणतः ॥23॥
भाण्डे घृताक्ते तत्सर्वं निक्षिपेदथ माक्षिकम्।
भागद्वयं योजयेच्च शर्करापि समांशतः ॥24॥
धान्यमध्ये स्थापयेच्च भाण्डं पिहितवक्त्रकम्।
त्रिपक्षान्ते ततः खादेत्कर्षं कर्षं नरोऽन्वहम् ॥25॥

Powder of triphalā, five parts of nimba (nimbapañcanga cūrṇakam) and mayūraśikhā (śikhiśikhāyāśca) are obtained in equal quantity which should be kept in oleated container (bhāṇḍa ghṛtākte). Honey two parts of it, and equal part of śarkarā should be added. Container closed mouth is kept in midst of paddy heap. After three fortnights, person should use daily in dose of one karṣa.

योजयेदनुपानेन गोक्षीरं चाज्यमेव वा।
यथेष्टं भुज्यतां चान्नं दधिक्षीरघृतैः सह ॥26॥

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नश्यन्त्यर्शांसि स भवेच्छुद्धकोष्ठः सदा नरः।
ज्वरा यान्त्यन्तिकं नास्य कदाचिद्वातजादयः ॥127॥

Milk of cow (goks̄iram) or ghṛta (ghee) are given as follow up drink (yojayedanupānena). Curd, milk and ghṛta (dadhiks̄iraghṛtaiḥ) should be cousumed with cereals in adequate quantity (yatheṣṭam bhujyatāṃ cānnam) while regularly using drug recipe.

It alleviates haemorrhoids (arśa) and men always remains without constipation or puried koṣṭha by elimination śodhana(bhavecchuddhakoṣṭhaḥ sadā naraḥ.)

Various types of fever specially vāta jvara are eliminated and prevented by this medicine (jvarā yāntyantikam nāsya kadācidvātajādayaḥ).

तुष्टिं पुष्टिं च भजते स नरः सर्वदा प्रिय!।
विमलानीन्द्रियाण्यस्य सकलानि भवन्ति च ॥128॥

Priye! that man achieves satisfaction (tuṣṭi) and nourishment (poṣaṇa) gratifying promoting effects (tuṣṭiṃ puṣṭiṃ ca bhajate sa naraḥ sarvadā priye). His all the sensory organs and their sensual objects become pure and free from morbidity or abnormality (vimalānīndriyāṇyasya sakalāni bhavanti).

रसेन काकजंघाथाः सैन्धवेन च तां शिखाम्।
मृदित्वा वटिकां कुर्याद् गुञ्जाफलसमां ततः ॥129॥

The juce of kākajaṅghā and saindhava lavaṇa are mixed with mayūraśikhā plant; and the pills of guñjā weight or size, are prepared.

दुष्टाः पुराणा नश्यन्ति मलाः कोष्ठे दिने दिने।
गुल्ममानाहमुदरमजीर्णमपि हन्ति तत् ॥130॥

By using it (medicinal pills) the morbid and old mala (duṣṭaḥ purāṇā naśyanti malāḥ koṣṭhe dine dine) deposited in koṣṭha (abdominal cavity) is eliminated; and it alleviates gulma,

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ānāha, udararoga and ajīrṇa.

चूर्णं शिखिशिखायाश्च स्नुहीचूर्णचतुर्गुणम् ।
भोक्तव्यं गव्यतक्रेण पंचमाषप्रमाणतः ॥3 1॥

The powder of mayūraśikhā one part and powder of sehuṇḍa four parts and admixed well. It should be used in the dose of five māṣa, (pañcamāṣa pramāṇataḥ) with takra of cow's milk (bhoktavyaṃ gavyatakreṇa).

पतन्ति क्रिमयः कोष्ठादुदावर्तश्च नश्यति ।
चूर्णमेतत् प्रदातव्यमृतुस्तम्भे स्त्रियां सदा ॥3 2॥
दुग्धेन पक्षान्नश्यन्ति सर्वे गर्भशयामयाः ।
दधते गर्भमप्येताः शीघ्रं सर्वगुणैर्युतम् ॥3 3॥

By oral administration of this recipe, the worms are expelled from abdomen-intestinal tract (patanti krimayaḥ koṣṭhādudāvartaśca naśyati) and udāvartta is pacified. This powder (cūrṇametat) should be given in retention of menstruation-dysmenorrhoea and amenorrhoea (Pradātavyamṛtustambhe striyām) mostly, with milk (sadā dugdham). In case it is used constantly for a fortnight, it alleviates all anomalies related to uterus (pakṣānnaśyanti sarve garbhāśayāmayāḥ). Ultimately women who are using this recipe promptly concieve having all the qualities proves to be best conception (dadhate garbhamapyetāḥ śīghram sarvaguṇairyutam).

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ब्रह्मदण्डीकल्पः

BRAHMADAṆḌĪKALPAḤ

ब्रह्मदण्डीति विख्याता भुवि काचिन्महौषधिः ।
तत्र भेदद्वयं चास्ते श्वेतकृष्णात्मना तथा ॥1॥

There is some great drug (mahauṣadhi) which is known as brahmadaṇḍī. It has two types viz. white (śveta) and black (kṛṣṇa).

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आश्विने कार्तिके मासे ग्राहयेत्तां महौषधिम्।
यस्या रसं च संगृह्य गुग्गुलेन विमिश्रयेत् ॥2॥

This drug should be procured in particular two months usual as kārtika and āśvina. Its juice should be obtained with guggulu (grāhayettām mahouṣadhim).

कुर्याल्लेपं शरीरेऽथ कण्डूपामादयोऽपि च।
विसर्पारुंषिकाद्याश्च त्वग्दोषा यान्ति संक्षयम् ॥3॥

By pasting it on body (kuryāllepam) it eradicates kaṇḍu, pāmā, visarpa, aruṅṣīkā and other skin affections.

कृष्णपक्षे गृहीता सा भूतवेतालडाकिनीः।
उच्चाटयेद्धृता हस्ते ग्रहपीडां तथा हरेत् ॥4॥

If it is collected during kṛṣṇapakṣa (dark or black half of the month) (kṛṣṇa pakṣe gṛhitwā sā) and tied in hand (dhṛtā haste). It effects to make `uccāṭana' against bhūta, betāl and ḍākini, and to eliminate grahapīḍā (uccāṭayeddhṛtā haste).

मूलं तु ब्रह्मदण्ड्यास्तु पुष्यर्क्षे ग्राहयेच्छुचिः।
त्वचं तस्य विचूर्ण्याथ भक्षयेद्भानुवासरे ॥5॥

The root of brahmadaṇḍi should be obtained in (puṣyarkṣe grāhayet) constellation (nakṣatra) sacredly. Its bark powder should be taken on sunday (bhakṣayedbhānuvāsare).

तत्रानुपानं पलाशक्वाथमेवोपयोजयेत्।
रेतः संवर्धयत्येतद्रजः स्त्रीणामपि ध्रुवम् ॥6॥

The powder of its root bark should be taken on sunday, with decotion of palāśa. It promotes semen and menstruation in ladies (reatḥ saṃvardhayatyetadrajaḥ strīṇāmapi dhruvam).

ब्रह्मदण्डीं कुमारीं च गोमयेन विभावयेत्।
ततस्तदुभयं खल्वे मृदित्वा कल्कमाहरेत् ॥7॥

Brahmadaṇḍī and kumārī should be impregnated with cow dung (gomayena vitbhāvayet) and ground in mortar and pestle

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(khalva) for making paste or kalka (khalve mṛditvā Kalkamāharet.)

दध्नाऽथवा कांजिकेन भोक्तव्यं कर्षमात्रया ।
रजोदोषान् शुक्रदोषानपोह्यापत्यदं भवेत् ॥8॥

It should be usded orally, in dose of one karṣa with curd (dadhi) or gruel (kāñjika) which alleviates śukradoṣa and rajodoṣa, and promotes to concieve.

बृहतीं ब्रह्मदण्डीं च समांशेन समुद्धरेत् ।
अश्वगन्धा द्वयोस्तुल्या त्रीनेकत्र विचूर्णयेत् ॥9॥
नवनीतेन तच्चूर्णं सेव्यं निष्कप्रमाणतः ।
महद्वीर्यं स्त्रियाश्चापि पुरुषस्यापि जायते ॥10॥

Bṛhati and Brahamadaṇḍī, in equal quantity, added with aśvagandhā, should be ground to make powder. Its one niṣka is taken with butter (navanīta) while is promotive to both man and woman (mahadvīryam striyāścāpi puruṣasyāpi jāyate).

क्षीरं प्रवर्धते नार्याः पुष्टिस्तुष्टिस्तथा भवेत् ।

It acts as galactagogue (kṣīram pravardhate nāryāḥ), and it effects tuṣṭi and puṣṭi (puṣṭistuṣṭistathā bhavet).

मूलं तु ब्रह्मदण्ड्याश्च करे सूत्रेण बद्ध्यताम् ॥11॥
तृतीयकं ज्वरं हन्ति चतुर्थिकमपि स्वयम् ।

The root brahmadaṇḍī tied with cotton thread in hand (kare sūtreṇa badhyatām) that eradicates tertian (tṛtiyaka)and quartan (cāturthika) fever (jvaraṃ hanti).

निर्गुण्ड्याः स्वरसे ब्रह्मदण्डीमूलरसं क्षिपेत् ॥12॥
द्वयोस्तुल्यं योजयेच्च दुग्धमौदुम्बरं तथा ।
प्रातः पीत्वा प्रमेहादिमूत्ररोगैर्विमुच्यते ॥13॥

The juices of brahmadaṇḍī should be mixed in nirguṇḍī juice, and equal to both, latex of undumbara is to be added. Its oral intake in morning alleviates urinary diseases such as prameha and other similar ailments (pramehādimūtrarogairvimucyate).

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तेनैव क्रियतां नस्यं क्षयं यान्ति गलामयाः ।
शिरोरोगाश्च नश्यन्ति लाघवं शिरसो भवेत् ॥14॥

Its snuff (tenaiva kriyatāṃ nasyaṃ) alleviates throat diseases (kṣayaṃ yānti galāmayāḥ); it pacifies diseases of head (śirorogāśca naśyanti) and effects lightness of head (lāghavam śiraso bhavet).

सहदेवीकल्पः
SAHADEVĪ KALPAḤ

सहदेवी महावीर्या प्रोक्ता सर्वगुणैर्युता ।
तामुद्धरेच्चतुर्दश्यां कृष्णाष्टयामहर्मुखे ॥1॥

Sahadevī is highly potential (mahāvīryā) which is attributed with all the qualities (proktā sarvaguṇairyutā). It should be orally given in morning on eighth or fourteenth of dark half of the month (tāmuddhareccaturdaśyām kṛṣṇāṣṭayāmaharmukhe).

ओषधिं तां समानीय बद्ध्वा सूत्रेण धारयेत् ।
स्त्रियः सुखं प्रसूयन्ते दूरे यान्ति ग्रहाः स्वयम् ॥2॥

This drug should be procured properly (oṣadhim tāṃ Samānīya) and worn after tying in thread (baddhvā sūtreṇa dhārayet).

It hasten easy delivery in females (striyaḥ sukhaṃ prasūyante); and the seizures or graha are naturally ward off (dūre yānti grahāḥ svayam).

कण्ठे निबद्धा बालानां गण्डमालामपोहयेत् ।
कटिमध्ये निबद्धा तु कुक्षिरोगान् विनाशयेत् ॥3॥

It alleviates gaṇḍamālā or cervical adenitis by tying in throat (kaṇṭhe nibaddhā bālānām gaṇḍamālāmapohayet); and eliminates abdominal diseases when the same is tied in waist (kaṭimadhye nibaddhā tu kukṣirogān vināśayet).

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घृतेन सह तच्चूर्णं सेव्यं प्रातर्दिने दिने।
अजीर्णमखिलं नश्यत्यग्निः संधुक्ष्यते तथा ॥4॥

Its powder, when orally taken with ghrta in morning (ghṛtena saha taccūrṇam sevyam), alleviates all kinds of dyspepsia (ajīrṇamakhilaṃ naśyatyagniḥ saṅdhukṣyate tathā), and it promotes gastric fire or digestive power.

अनया पाचयेतैलं तच्च मूर्ध्नि विलेपयेत्।
मूर्धरोगा विनश्यन्ति पलितं याति च क्षयम् ॥5॥

The oil cooked with plant drug (anayā pācayetailam) is applied on head (tacca murdhni vilepayet) which alleviates diseases of head (mūrdharogā vinaśyanti) or śiroroga, and also greying of hairs (palitam yāti ca kṣayam).

विपाचयेद् घृतं तस्या रसेन पयसापि च।
भक्षयेन्मासपर्यन्ते कुष्ठान् नाशयति ध्रुवम् ॥6॥

The juice of sahadevī and milk should be cooked with ghṛta which is taken regularly for one month (bhakṣayenmāsaparyante) alleviating all types of kuṣṭha (kuṣṭhān nāśayati dhruvam).

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तन्त्र माहात्म्यम्

TANTRA MĀHĀTMYAM

TREATISE SIGNIFICANCE

एवं ते बहवः कल्पाः सम्प्रति प्रतिपादिताः।
यैश्च लोके मनुष्याणां दीर्घमायुर्बलं भवेत् ॥1॥

Lord Śiva addressing to godess Pārvati says that several kalpas are narrated to you. These promote life span-providing longevity and body strength to human beings in the world.

काकचण्डीश्वराख्योऽसौ ग्रन्थस्ते पुरतः प्रिये।
बहुकल्पसमायुक्तः संग्रहेणोदितो मया ॥2॥

Privel the treatise entitled 'Kākacaṇḍiśvarkalpatantram' is

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before you, it has been precisely expressed. It comprises many kalpas wihch are compiled in it.

प्राग्ब्रह्मणा कृतं तन्त्रं महदस्ति मम प्रिये।
महद्भिर्योगिभिः सिद्धैरपि तन्नाधिगम्यते ॥3॥

Priye! During primitive age, my tantra was expounded very vast which was presented by lord Brahmā. That tantra is not understandable even by higher authorities among yogis and siddhas.

अतः समलोच्य मया बालानां हितकाम्यया।
तन्त्रमेतन्नवं प्रोक्तं येन यान्ति सुखं जनाः ॥4॥

For this reason, I expounded this new treatise of tantra after thinking thoroughly, for youngsters or beginners so that men may understand it easily.

प्रीत्यै तव च लोकस्य त्वन्नाम्ना ख्यातिमृच्छतु।
मन्नाम्नापि च सर्वत्र तन्त्रमेतत्सुरेश्वरि ॥5॥

Sureśvari! This tantra may enjoy fame and reputation, carrying our (my and your) names, for your happiness and worlds pleasure.

इदं प्रिये! लोकहितार्थमीरितं
श्रीकाकचण्डीश्वरकल्पतन्त्रम् ।

Priye! this kākacaṇḍiśvarakalpatantra is dissertate with aim of welfare of world.

भक्त्या पठेद्यः स न याति दुखं
बलं च मेधां महदायुराप्नुयात् ॥6॥

One who reads this treatise with devotion, he never suffers from unhappiness or displeasure and achieves strength, intellect and longevity.

Thus the tanra (Kākacaṇḍīśvarakalpatantram) ends.

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